

K Scotland, Church of.
A PUBLICK

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TESTIMONY;

BEING THE

Representation and Petition

OF

A considerable Number of CHRISTIAN
PEOPLE within the Bounds of several
Synods in this CHURCH,

In their own Name, and in Name of all adhering thereunto, presented and given in to the GENERAL ASSEMBLY met at *Edinburgh*, May 4th 1732,

ANENT

GRIEVANCES.

Hos. ii. 2. *Plead with your Mother, plead, &c.*

Eph. v. 23. — *Even as Christ is the Head of the Church.*

Col. ii. 20 — 22. *Why as though living in the World, are ye subject to Ordinances, after the Commandments and Doctrines of Men?*

Jude, Verse 3. — *And exhort you, that you should earnestly contend for the Faith which was once delivered unto the Saints.*

Ezek. 34. throughout.

EDINBURGH,

Printed by THOMAS LUMSDEN and JOHN ROBERTSON. 1732.

A PUBLICATION

TESTIMONY

BEING THE

Representation and Petition

OF

A considerable Number of CHRISTIAN
PEOPLES within the Bounds of the
Synod of the



In their own Name, and in the Name of the
Synod, and given in to the
Legislative Assembly of the

AN ACT

GRATIFICATION

That the said Synod of the Evangelical Alliance
do hereby certify that the foregoing
Representation and Petition of the
PEOPLES within the Bounds of the
Synod of the Evangelical Alliance
has been received and considered by the
Legislative Assembly of the

EDINBURGH

Printed by Thomas Lumisden and John Robertson, 1732.



PREFACE.

To the Impartial Reader.

WE for many Years beholding, to our unspeakable Grief, the lamentable Declinings of this Church, and a Course of Defection incontroulably carried on, so manifestly opposite to our Reformation-Principles, and the Practice of our reforming Ancestors, of precious Memory, and such arbitrary Measures gone into, and execute by the Majority, who now bear the chief Sway in Ecclesiastick Managements, as directly tend to lead us out of all Sight and Sense of the above-named Principles, and to bury our most Solemn and National Engagements (of indispensable Obligation) in utter Oblivion, to the lasting Reproach, and inevitable Ruin of these Lands, Ezek. 17 15.—19.

We say, the Fear, and, alas! too well grounded Jealousy of our being any further betrayed out of the foresaid covenanted Principles, moved us to represent the following, most material, and weighty Grievances, so very smiting and wounding to our Consciences, to the late General Assembly, met at Edinburgh, May 4th 1732, as the only proper Court competent to judge of, and redress our Complaints: But, instead of their giving, or our getting, any Satisfaction, or Hope of Remedy herein, our Representation was untenderly rejected; for after that our Papers, to wit, the lesser and larger, together with a Paper of human Testimonies, were given in to the Clerk's Hand on the sixth Day of May, and some Days thereafter the lesser Paper was read in a very numerous Audience in the Committee of Bills, then sitting in the Assembly-house; and, after some short Reasoning, the said Committee thought it proper to refer for Advice to the Committee of Overtures, whether to transmit the said Papers to the Assembly, or not. The Issue whereof was, and to which the Bills agreed, That the Papers should be referred to the Committee of Instructions, and that three or four Brethren, for that End, should extract the several Heads contained therein (which sham Appointments were never observed.) Against which

which we objected, as being a Burying of our Papers, in regard we humbly conceived they could never go to the Assembly by Way of Instruction as coming from us, but only in the Shape of a Petition or Representation; and therefore we craved a Transmission of our Papers to the Assembly, or a Deliverance of them to us, with their Refusal marked. To which it was answered, The Committee had determined that Matter, and it could not be reversed. Upon which, as we were about to instrument them, the Moderator was pleased to cut us short, by holding up his Hands to pray. After two or three Days Deliberation on such hard Treatment, and that we might exoner ourselves and our Constituents, we gave in to the Assembly a Supplication and Complaint, craving a Reading, it being very short: To which the Moderator would give no Notice, nor shew the least Regard, tho' desired by some Members of the Assembly, but said, Let us go to other Business. Upon which we gave in a written Protestation, with Half a Guinea, to the Clerk's Hand; and, on the third Day after the Rising of the Assembly, some of our Number went to the Clerk, craving an Extract of the foresaid Complaint and Protestation; who answered, That, in regard the Assembly had not allowed him to mark it, he could not grant any Extract: Upon which we took Instruments in the Hands of a Notar-publick.

From which it is plain, that the foresaid unaccountable Treatment of such a Body of Subscribers and Adherents (tho' but a few of the many Thousands of the aggrieved Christian People through this National Church, who had not Access, for Want of timeous Information, to adjoin our said Representation) is not only a direct contraveining one of the prime Ends of the Divine Appointment of that spiritual Court, which is to receive Complaints in Cases of Mal-administration (See Confess. of Faith, Chap. 31. Parag. 3. with the Scripture-proofs; as also the Claim of Right) but doth also increase and confirm our Jealousies, that Presbyterian Principles have but a slippery, if any Rooting at all, in the most of these who now bear the chief Sway in our Church-judicatories; and that they are strongly inclined, if not conspiring, to introduce abjured Prelacy in Name, as it is already in a great Measure in Exercise. And altho' we lay our Account to be exclaimed against, and that not more virulently, than by such as are the Ringleaders of our present Defections, and nominal and lukewarm Professors, who love to have it so: Yet we perswade ourselves, that no reasonable Person, of sound Principles, will suffer themselves to be so far imposed upon by any false or groundless Stories, as to take the least Umbrage at so modest and regular Appearance; nor yet misconstrue the Simplicity and Plainness of Speech used by us, without any ill Intention, in our Way of representing what palpable Wrongs Christ, the Church's only Head, with his poor oppressed Members, have received, and are receiving, in this cloudy Day of lamentable Apostasy and Defection, under the Exercise of Ecclesiastick

To the Impartial Reader.

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Tyranny. And we hope, none are such Strangers in our Israel, who know not, that the spiritual Oppression, Robbery, and Usurpation, now so avowedly practised, without any Precedent, extorting Groans and Tears from the Hearts and Eyes of many Thousands in this Nation, are the only Reasons that moved us to this dutiful and humble Essay: And we leave it to the impartial World to judge, whether the firm Adherents to Reformation and covenanted Principles, or our Accusers, who have in a great Measure revolted from them, and do practically counteract them, be most worthy of the Charge of Schism. And tho' the World should hold us as such, yet we, after the Example of the holy Apostle, Acts 24. 14. own and confess, That after the Way which they call Heresy, so worship we the God of our Fathers, and resolve through Grace so to do. And, lest any should charge us with the false and groundless Calumnies of seditious and disloyal Principles, we hereby take Occasion, for obviating such, and the like, Objections, ingenuously, and in a few Words, to declare our Sentiments anent Civil Magistracy, as already done to our Hand by the Westminster Assembly, whose express Words on that Head are as follows: We, with the reformed Churches, believe also, and openly confess, the Power and Authority of Emperors over their Empires, and Kings over their Kingdoms, of Princes and Dukes over their Dominions, and of other Magistrates and States over their Common-wealth and Cities, to be the Ordinances of God himself; appointed as well to the Manifestation of his own Glory, as to the singular Profit of Mankind: And withal, that, by Reason of the Will of God himself revealed in his Word, we must not only suffer, and be content that those do rule who are set over their Territories, whether by hereditary, or by elective Right, but also to love them, fear them, and with all Reverence and Honour embrace them, as the Ambassadors and Ministers of the most high and good God, being in his Stead, and preferred for the Good of their Subjects; to pour out Prayers for them, to pay Tributes to them, and in all Business of the Common-wealth, which are not against the Word of God, to obey their Laws and Edicts.

And again, in the Words of the General Assembly of the Church of Scotland, held at Glasgow 1638, thus; Nay, no Religion giveth them (viz. the supreme Magistrates) their Due, but ours; for Popery topeeth them over: But, do one Thing to us, let us give Christ his highest Place, and nothing that may honour and please Kings, but we shall altogether down at their Feet with it; ———whereby it is plain, that we, according to our foresaid Principles, are cheerfully ready to give unto Cesar the Things that are Cesar's, and unto God the Things that are God's.

The prime Part and Substance of the following Testimony, and to which all the other Parts of it may be reduced, is, in a few Words, That Jesus Christ is the alone King, Lawgiver, and Head of his own Church;

Church; not only considered as his Body Mystical, wherein he exerciseth his said Headship invisibly, by his gracious Influences and Operations; but also as she is his Body Political and Ministerial, wherein he, and none else besides him, has appointed his own Officers, Laws, Ordinances, Courts, Government, and Censures, independent on any Jurisdiction under Heaven, excepting his own: And, for any Officer in his House, or yet an Assembly of such Officers, to assume a Power of making new Laws, or Laws contrary to those of the Great Lawgiver, imposing them on any of the free Subjects of His Kingdom, is, no doubt, a Piece of most criminal Boldness, and an explicate Denying of their Great Master's Headship, and an Invading, with a Witness, his legislative Power and Authority. And, we are much afraid his foresaid Authority was too much entrenched upon, and Headship untenderly wounded, when, in the last Assembly, popular Election, one of the great Laws of the Church's Royal Head and Lawgiver, was arraigned, judged, and judicially condemned; and not only a Civil Patronage, one of Antichrist's Institutions, homologate; but an Ecclesiastick Patronage approved and established with the Solemnity of an Act, whereby our heavy Yokes, as with a triple Cord, are more strongly wreathed and bound about our Necks, than, perhaps, by any antecedent Law since our first Reformation from Popery: And consequently, all the Christian People within this Church (now-a-days termed by some haughty Churchmen, the Mob and Rabble) are, as we conceive, virtually and on the Matter laid under the formidable Sentence of Excommunication; especially considering, That any, or all, who cannot in Conscience submit to the Ministry of Hirelings obtruded on them according to the foresaid Acts, must of Necessity, according to the known Order and Rules of this Church, lay their Accounts, and resolve upon their being refused, if not deprived, of the Benefit of Gospel and sealing Ordinances. And altho' we have good Reason to lie in Tears before the Lord, with our Mouths in the Dust, justifying the holy One in all his Proceedings towards us, especially when we reflect upon our manifold Provocations, our having so often slighted precious Christ and his freest Grace offered in the Gospel, our Unbelief, and Grieving of the Holy Spirit, and our not having duly improven our spiritual Privileges; yet, wherein have we offended and trespassed against our Pastors and Ecclesiastick Rulers, that they are thus moved to lord it over God's Heritage, and trample under Foot the Sheep of the Lord's Pasture? and to bind us, as so many brutal Creatures, to their Stalls or Mangers, obliging us to feed on such Food; yea, cramming down our Throats what Meat they think proper to lay before us, how pernicious soever we may judge it to be to our immortal Souls? Alas, that such melancholly Tidings should be told in Gath, or published in the Streets of Askelon, to make the Daughters of the Philistines rejoice, and Uncircumcised triumph, and the Mother and Mistresses

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stress of Whoredoms and Abominations to sing a Te Deum in her lofty Cathedrals! And how may the Lord's oppressed little Ones, with the Church of old, Lam. 1. 14. cry out, The Yoke of my Transgressions is bound by his Hand, they are wreathed and come up upon my Neck? v. 16. For these Things I weep, mine Eye, mine Eye runneth down with Tears. v. 17. Zion spreadeth forth her Hands, and there is none to comfort her, &c. However the Indolent, Erroneous, and Lukewarm, may construct of this our Testimony; yet, if it may serve to exoner our oppressed and burdened Consciences, to bear Witness for Truth, to be in any Measure subservient to the Redeemer's Glory, or to let Posterity know there was a Handful and Remnant in this Day of Degeneracy, wrestling against the Torrent and Stream of the present Backslidings and Defections, to quicken the Zeal of others, and to cool the Rage of our mighty Oppressors; it will not, we hope, be altogether unserviceable: Or yet, if it shall tend to revive the Memory of several long buried Truths, or shall serve as the Box of Ointment for anointing of, and like Joseph of Arimathea's Piece of Linen for wrapping about, some lately crucified and slain Truths, until it please the blessed Author of all Truth to grant them a Resurrection; or, if like the Goats Hair or Badger's Skin, the poor Man's Offering, it shall, in any Manner, serve to protect and defend against the furious Blasts of Error, and heavy Blows of Ecclesiastick Tyranny, the Lord's sore shaken and tottering Tabernacle; we say, if it should contribute in the least Degree to any of these or the like Ends, we shall be well satisfied, and abundantly rewarded.

That our following Testimony might want nothing to render it the more complete; and that it might come out to the World in Print, in the same Shape as it was presented and given in to the General Assembly; and for removing Objections against the Subscriptions as being fictitious, we thought it not improper, tho' contrair our Inclination, and very far from any the least Ostentation, to print the Names of Subscribers, with the Dates and Names of Places where the Subscriptions were received.

Tho' both Representations are materially subscribed, yet we chused only formally to subscribe the lesser, that it might be the more habile and sizeable for the Assembly; and that all Handle of Objection, from its Bulk and Largeness, against its being read, might be effectually cut off and removed.

We also thought it proper to class the Subscriptions, for better Order, according to their several Dates.

The

The following Representation, tho' ready about Martinmas last, was nevertheless providentially detained from making its intended Course through the several Synods in this Church for Subscription, until the 23^d Day of March, being little more than five Weeks before the Meeting of the General Assembly; in the Compass of which short Time, one single Copy, handed about by an honest Friend chosen for that End, was subscribed by some more than 1200 Christian People, and adhered to by very near 500.

And, that all intending to subscribe, might be the more ripe and prepared several Doubles of the principal Papers were dispersed through several Shires some Weeks or Months afore-hand for Perusal. And tho' Copies of Adherence were sent for Subscription to such Places as could not, either in Respect of Time, be so conveniently reached with the principal Copy, or possibly were not so fully apprised or acquainted with the Affair, and the several Scrolls of such Subscriptions transmitted with sure Hands to Edinburgh, in order to be presented jointly with the rest to the General Assembly; yet, for the Assembly's greater Ease, and that they might have no Ground to complain of being confused with a Multitude of Papers, and embarrassed with too great a Fumble of subscribed Scrolls, we thought it expedient to present none but such as actually and formally subscribed the original Paper; and, mean Time, to inform the Assembly of the great Number adjoining us in our foresaid Representation by Way of Adherents.

We have also subjoined to the additional Grievances the second Overture or Act anent the Planting of vacant Parishes, passed in the last Assembly, that the Reader, upon Perusal, and comparing it with the first Overture, may see the Difference is very small, if any at all; and that the very Essence or Substance of the first is fully contained in the last; and consequently, the Remarks made in our larger Representation against the first Overture stand or strike with equal Force against both.

Unto

Unto the Right Reverend and Honourable, the Moderator and remanent Members of the General Assembly of the Church of Scotland, met at Edinburgh May 4th 1732.

The Representation and Petition of a considerable Number of Christian People, within the Bounds of several Synods after-specified, in our own Name, and in Name of all who shall adhere thereunto,

Humbly Sheweth,

THAT whereas it was most contrary to our Inclination and Choice, to incumber this Assembly with our present Complaints, and some few of the more material and weighty Grievances, that we, and many of this Church, have been for a long Time groning under ; still hoping and expecting that it might please the Lord, who is King in *Zion*, the Spring and Head of all Gracious and Divine Influences, and with whom alone is the Residue of the Spirit, to animate and excite, at some Time or other, some, whose Station and Abilities render more capable for Appearances of this Nature : And this having in a great Measure, and to our inexpressible Grief, failed us ; We therefore, with all becoming Deference and Submission, conform to Scripture-warrant, *Hos. 2. 2. Gal. 5. 1. Col. 4. 17. Jude, v. 3.* in this Day of lamentable Defection and Degeneracy, and chiefly when the incommunicable and glorious Headship of our blessed Redeemer, the Freedom of his Kingdom, with the Rights and Privileges of his Subjects, are so openly invaded (which is made more fully evident in our Paper of Confirmation herewith produced, and to which we refer) do humbly essay to represent as follows.

B

March

Albeit it is the Divine Right of all Christian People, to chuse and call their own Pastors, and other Church-officers; as is evident from the following Texts of holy Scripture, viz. *Acts* 1. 15, to 26. 14. 23. and 15. 22. 1 *John* 4. 1. *Matth.* 7. 15. *John* 10. 5. *Rev.* 2. 2. 2 *Cor.* 8. 19. 1 *Cor.* 16. 3. Yet nevertheless we are spoiled and deprived of the said sacred Right, by having obtruded upon us the grievous Yoke of Patronage, which is now stretched by the Judicatories of this Church beyond what the Law requires; a Device and Fact very little known in the Christian Church until the Man of Sin mounted the Papal Chair, and what we reckon highly injurious and derogatory to the glorious Redeemer's Headship.

And what further adds to our great Grief, is the last Assembly's Overture, pretended to be designed for preventing the Inconveniencies and Divisions that have arisen in planting of vacant Parishes; and, as we conceive, is no less injurious to our foresaid Right than Patronage itself, which it seems to homologate; seeing, according to it, there can be no Moderation of a Call until the six Months are elapsed, or the Patron actually consent; and Heritors, whether residing or non-residing, however corrupt in their Principles, loose or immoral in their Practice, pretending only to be Protestant, are, together with the Elders, allowed the sole Power of Election, exclusive of the Christian People; the Inconsistency whereof with the Word of God, and sound Presbyterian Principles, and even Reason itself, will more fully appear from our foresaid Paper given in with this, and to which we refer for more full Confirmation.

Upon the whole, judging we cannot be answerable to God and our own Consciences, to stand neutral or silent any longer, when such Acts and Laws are now made, and a-making, as strike at, wound and subvert the Frame and Constitution of Christ's Church, shut the Gospel-door of entering the Lord's House, open a Window of Human Contrivance for Access to Thieves and Robbers; and which lay a Yoke of spiritual Slavery, heavier than that of *Egyptian* Bondage, on the Necks of them whom the Lord hath made free; and the said Acts executed with greater Rigour and Zeal than many other laudable Laws against Error and Profaneness, which are suffered to ly dormant, to the Joy of the Wicked, and Grief of the Godly:

We therefore, conform to Scripture-rule, and in Imitation of our worthy Reformers, who have born Testimony against Steps of Defection, even when countenanced by Law, and the Example of great Men, do crave Liberty hereby to declare and solemnly testify against Patronages, Presentations, and Settlements made without any Regard had to the Lord's People, and their Right in that Matter: As also, we testify against the foresaid antisciptural Overture, and Settlements made on that Footing, while the major and better Part of the Congregation are dissenting
from

from, and remonstrating against such Settlements, as being contrary to the Word of God, and against the Constitutions of the reformed Church of *Scotland* agreeable thereto, and as having no other Foundation or Warrant than merely a Human Law, without any the least Countenance from the Divine, which alone doth bind the Conscience; and yet too much improv'd by not a few, as a silencing and knocking Argument, which nevertheless we reckon much the same with what some of old used in a Case somewhat similar to this, *John 19. 7. We have a Law, and by our Law he ought to die.* As also, because we humbly conceive the foresaid Acts and Ways of Settlement seem to lese and infringe that great Truth and tender Point, the Mediator's Headship, Dominion and Superiority over his Church, which we in these Lands are obliged by National Oaths to maintain and defend against all Opposition, if we would not be found guilty of criminal Disloyalty to Christ, our living and life-giving Head: As also, for many other Reasons that might be named, besides what are already mentioned, we likewise testify against all Accepters of Presentations from Patrons, or Calls from Heritors in Landward Parishes, and from Town-Councils and Elders in Burghs on the Footing of the foresaid Overture, in the Circumstances above-mentioned, as violent Intruders into Parishes; coming in without the Call or Consent of the Christian People, and as having their own carnal Interests more in View than the Glory of God, and Salvation of Souls, *Jer. 23. 15. John 10. 6.* and such as we cannot have Freedom in our Consciences to own as Ministers of Jesus Christ, according to the Order of the Gospel, nor join with them as such in Gospel and sealing Ordinances, for Reasons more fully set forth in our foresaid larger Paper given in with this, and to which we refer.

Wherefore we judge it our Duty in such Circumstances, and when we cannot have the Opportunity of enjoying Gospel-Ordinances dispensed by faithful and lawfully called Ministers, not only to disown, and testify against such obtruded and intruding Hirelings (seeing People in such Cases are virtually excommunicated, by being denied sealing Ordinances, unless they will own such Intruders to be lawful Gospel-Ministers, and join with them as such) but, according to our several Abilities, to contribute for the Subsistence of honest Ministers, who, from Love to their great Master, and out of Compassion and Pity to precious and immortal Souls, shall be pleased to accept of a Call, when given by us in a Gospel-way; and, if any Thing like Schism shall ensue, we expect that the impartial Part of Mankind will lay the Cause thereof at the right Door, hoping that our Conduct in this Matter, being agreeable to the Word of God, will be sufficient to exoner us from the Charge of it.

We crave Leave also humbly to represent (without justly offending any One) a few only of many lamentable and heavy Grievances, as the unhappy Spring and Source of our present Miseries; such as Breaking and

Burning our solemn Oaths, and sacred Covenants, binding us in these Lands, as our National Allegiance to the Lord Jesus Christ, the only King of Zion, and justly reckoned, in former Periods, the Beauty and Glory of this National Church; the neglecting, or declining judicially to assert Christ's Headship over his Church; and to ratify the Divine Right of Presbytery, with the Church's intrinsic Power, as the two special Branches of our Lord's Supremacy over his own House, and his Church's scriptural Claim of Right; and to revive, or assert the indissoluble Obligation of our National Vows, (tho' contumeliously treat) wherein we promised, vowed, and sware, with uplifted Hands to the Eternal God, to maintain these Heads against all Popish, Prelatical, and Erastian Usurpations whatsoever; with several other weighty Grievances mentioned in our larger Paper, to which we again refer, and to which we adhere as our Testimony.

MAY we therefore earnestly plead, That the Right Reverend and Honourable Assembly would take the Premises into their serious Consideration, and that the above-named Grievances may be, as before the Lord, seriously pondered and weighed; And that a Redress of such of them as are redressable, in our present Circumstances, may, in the Use of proper Means and Endeavours, be effectually procured; and that others of them, which possibly cannot be so soon redressed, be allowed some small Room among the Causes and Grounds of National Fasts; which we humbly crave this National Church would, as soon as possible, appoint for these among other necessary Ends: And, particularly that all suitable Endeavours be us'd for removing from off our Necks, the unsupportable and Iron-Yoke of Patronage; and that the last Assembly's Overture may not be turned into a standing Act, but speedily rescinded, as being another Yoke, more hurtful, in some Respects, to the Lord's Interest, and heavier to his oppressed People, than even Patronage itself. We also humbly, and more especially intreat, That the glorious Redeemer's Headship in and over his Church, and her intrinsic Power as flowing therefrom, may be formally declared, and solemnly and judicially asserted: And withal we intreat, that the General Assembly would use all proper Means and Precautions for preventing the Planting of Parishes by the Commission, not only without the Concurrence, but against the Dissent of the Presbyteries and Parishes where such Settlements are made; which Presbyteries, perhaps, cannot, yea, dare not,

not, execute such Sentences, as they apprehend are contrary to the Word of God, and known Forms and Rules laid down for the right Government of Christ's House: And wishing there may be no Reason given to complain of Contempt and Neglect of this our Testimony, as some of this Nature have formerly met with, we are persuaded that a Redress of the above-named Grievances, and others referred to in the larger Paper, with many more reducible thereto, would, no doubt, be very much to the Glory of God, the Honour of the blessed Redeemer, the true Interest and Welfare of this Church, and the Rejoicing the Hearts of the Godly, the Revival of a Work of Reformation, and the Peace of your own Consciences both now and at a dying Hour. In Testimony whereof, we have subscribed this, with the preceeding Pages, at Edinburgh the twentieth Day of March 1732 Years.

A List of the Christian Peoples Names who subscribed the
fore said Petition and Representation.

Edinburgh.
Alexander Lyell.
Alexander Wilson.
Patrick Dewar.
Robert Scot.
Stephen Brown.
Robert Hunter.
John White.
William Rait.
John Reid.
David Leslie.
William Smith.
John Howden.
John Gemmil.
Robert Raeburn.
Richard Dick.
James Witherspoon.
Andrew Brown.
William Currie.
John Flocker.
James Sinclair.
William Goldie.
James Burril.
Walter Fisher.
John Bryson.
John Cleland.

James Dickson.
James Wood.
John Ramsay.
John Reid.
James Bowie.
John Briggs.
Jerome Butter.
John Thomson.
William Taylor.
James Hay.
Andrew Thomson.
John Gray.
George Ramsay.
David Oen.
John Hunter.
James Graham.
William Launie.
John Robertson.
Robert Stewart.
William Samuel.
William Moffat.
Alexander Dickson.
John Blaikie.
George Dickson.
George Forrest.

Edinburgh, March 22d.
William Braidwood.
William Henderson.
David Greig.
Archibald Keith.
James Wood.
James Scot.
James Aikenhead.
Robert Hill.
Robert Lauristoun.
John Horseburgh.
Thomas Robertson.
John Dinsmuir.
David Wright.
Thomas Govan.
George Kaittie.
Robert Reid.
Andrew Skeen.
John Blair.
John Brown.
William Watson.
John Diecie.
James Hamilton.
John Borbras.
Patrick Chrystie.
Matthew Swine.

March 22d.
David Wilson.
Laurence Menzies.
John Melvill.
Alexander Burd.
William Henderson.
James Lithgow.
Dalkeith, March 23d.
James Hamilton.
Thomas Forrest.
William Reid.
George Heriot.
Robert Steill.
Robert Fowler.
Alexander Wight.
John Brodie.
Alexander Hardie.
James Neil.
James Pringle.
Alexander Livingstone.
Archibald Begbie.
George Allan.
Musselburgh, March 23.
Richard Lindsay.
Thomas Young.
Andrew Hunter.
David Willance.
William Falconer.
John Wardlaw.
Patrick Mack.
John Thomson.
William Scrymgeour.
Robert Falconer.
William Hogg.
James Carmichael.
Matthew Spill.
John Cumming.
John Donaldson.
Patrick Polson.
Andrew Steill.
John Hall.
Prestonpans, March 24.
John Smith.
Robert Speirs.
Thomas Craig.

Alexander Turpie.
Gilbert Smith.
George Craig.
John Taylor.
William Waddell.
James Smith.
Humby Parish, March 25.
John Scirling.
David Watson.
James Wilson.
William Temple.
Robert Brunton.
Matthew Riddel.
Synod of Merse and Teviotdale.
Maxtoun Parish, March 27.
John Fergusson.
William Sandilands.
Andrew Ker.
Andrew Oliphant.
John Richardson.
Mark Richardson.
James Smibaird.
John Allan.
John Fergrieve.
James Allan.
George Hunter.
Robert Nisbet.
James Turnbull.
Robert Chisholm.
James Davidson.
John Archison.
Thomas Laing.
At Reperlaw in Lilliesleaf Parish, March 27.
Patrick Borthwick.
James Forrest.
Thomas Forrest.
William Dodds.
John Borthwick.
John Douglas.
John Hyslop.
James Turnbull.
Thomas Tullie.
John Maner.
John Nicol.

James Stodhart.
John Bower.
Andrew Finlayson.
William Beattie.
Archibald Borthwick.
James King.
William Dunlop.
John Elliot.
Robert Scot.
Robert Taylor.
William Veitch.
John Brown.
Robert Hope.
Walter Graham.
Alexander Veitch.
John Douglas.
William Aitchison.
William Turnbull.
George Turnbull.
Andrew Riddel.
John Dickson.
Thomas Turnbull.
Thomas Taylor.
Andrew Thomson.
William Brown.
James Turnbull.
John Anderson.
Francis Scot.
Thomas Leck.
Thomas Harvie.
John Niveson.
William Young.
Adam Boe.
George Bowie.
Andrew Coaker.
John Oven.
Charles Scot.
William Veitch.
Thomas Gray.
Thomas Easton.
John Gray.
James Cowan.
Andrew Scot.
Thomas Scot.
James Law.
Fedburgh, 28 March.
James Oliphant.
Robert Young.

John Hyflap.
John Blaikie.
John Richardson.
Robert Buckall.
John Davidson.
George Bell.
Robert Dalgliegh.
Alexander Henderson.
Adam Douglas.
Robert Robertson.
John Jarden.
Thomas Rutherford.
Alexander Fergusson.
John Turnbull.
William Henderson.
James Inglis.
Robert Ainslie.
James Paterson.
Daniel Cameron.
Mungo Thomson.
Thomas Caverhill.
John Robson.
William Henderson.
Alexander Stevenson.
Thomas Oliver.
Gilbert Oliver.
Peter Gray.
William Douglas.
John Clark.
William Main.
William Ainslie.
David Bell.
William Caverhill.
James Wauch.
James Trotter.
James Maider.
James Hapkirck.
John Bell.
Robert Turnbull.
Robert Davidson.
William Bell.
John Service.
Walter Scot.
Thomas Scot.
John Scot.
Robert Deans.
William Maider.
John Richardson.
Mark Croudes.

William Stalker.
Andrew Thomson.
Patrick Smith.
George Clark.
Adam Riddel.
John Glendoning.
John Scot.
Walter Elllor.
James Forrest.
James Glendoning.
Andrew Scot.
Walter Glendoning.

Mos-Tower Eckford Parist.

March 29.
Thomas Hunter.
William M'Vitty.
William Watson.
Thomas Robson.
Andrew Bennet.
John Sprott.
John Rutherford.
George Rutherford.
John Gray.
William Wintrop.
George Cairns.
Robert Brown.
George Cypher.
George Kerr.
George Hermers.
John Officer.
John Wintrop.
John Plenderleith.
John Robson.
William Quarrie.
Alexander Wrintrup.
William Douglas.
John Quarrie.
John Briggs.
William Wauch.
Robert Balmer.
James Robson.
Adam Hogg.
John Clark.
William Gray.
John Oliver.
Alexander Cuthbertson.
John Eccles.
John Douglas.

George Clark.
Walter Eccles.
John Bennet.
John Laidlaw.
William Cairns.
John Sprott.
Samuel Balmer.
William Turnbull.
Robert Robertson.
Andrew Newbigging.
Mungo Weir.
John Brown.
John Dickson.
William Fish.
Robert Wood.
Robert Bell.
Robert Young.
Patrick Sibbald.
Clemens Moscrop.
John Henderson.
George Robson.
George Young.
James Dods.
John Tait.
James Smith.
Robert Crighton.
John Paton.
William Turnbull.
Thomas Craig.
Thomas Turnbull.
William Robson.
Thomas Brown.
William King.
Adam Hendry.
John Murray.
Walter Pringle.
John Tullie.
James Tullie.
Walter Rutherford.
William Smith.
James Smith.
William Douglas.
William Moscrop.
Thomas Young.
James Walker.
James Cuming.
David Copburn.
Andrew Craig.
John Copburn.

Robert Wilson.
James Tullie.
Charles Robson.
James Hardie.
Robert Tullie.
William Oliver.
William Oliphant.

Dunse, March 30.

John Dredon.
James Cokburn.
Robert French.
Andrew Burnet.
Andrew Hardie.
David Wilson.
Andrew Newton.
Walter Weir.
John Clinkhill.
Robert Redpath.
John Fortein.
Alexander Trotter.

Galashiels, March 31.

William Robson.
Thomas Elliot.
James Shed.
William Smith.
John Dawson.
George Stodhart.
James Stodhart.
Thomas Dalgleish.
James Watson.
Andrew Smith.
John Stodhart.
Robert Dabson.
William Shiel.
William Robson.
Thomas Veitch.
James Tait.
James Blaikie.
Robert Blaikie.
Thomas Dobson.
William Chisholm.
John Young.
John Naeman.
William Dabson.
Andrew Paterson.
William Watson.
Thomas Shiel.
James Blaikie.

John Donaldson.
James Blaikie.
James Scot.
Robert Aimers.
Andrew Hislop.
James Scot.
Hugh Cairncross.
William Scot.
Thomas Lang.
George Watson.
George Lies.
William Walker.
George Giell.
David Paterson.
William Hunter.
James Little.

*Fauns in Erseltoun Parish,
April 1st.*

Thomas Smith.
Thomas Mertell.
Robert Familton.
William Hay.
Robert Hay.
James Brown.
Thomas Wauch.
Andrew Rae.
Andrew Sibbald.
Thomas Steil.
Andrew Benner.
James Haig.
William Hardie.
James Wilson.
James Shillenla.
John Shiel.
David Morton.
John Burnet.
Thomas Hamilton.
Walter Heatlie.
John Burlie.
James Burnet.

Westruther Parish, April 1.

James Nisbet.
Patrick Dickson.
John Winter.
George Pringle.
David Hay.
John Brotherstons.

Andrew Hardie.
John Peacock.
John Rule.
John Winter.
James Hoghart.
James Henderson.
Robert Winter.
Henry Simpson.
Thomas Waddell.
Robert Brotherstons.

*Galashiels Parish, Balside,
April 3d.*

James Wilson.
John Beantson.
William Ker.
James Mein.
Robert Lies.
Robert Speeding.
Andrew Scot.
George Hadden.
John Kedric.
George Mitchel.
William Hadden.
John Knox.
William Hadden.
John Hegle.
Francis Bridins.
William Merfior.
Andrew Merfior.
Thomas Hogg.
William Mitchel.
William Blyth.
Thomas Anderson.
James Vance.
George Paterson.

*Stow Parish, at Bowbank,
April 3d.*

James Pringle Torwoodlie.
John Couper.
Robert Paterson.
Robert Stirling.
William Paterson.
Robert Paterson.
Adam Brunton.
John Pringle.
James Murray.
James Wood.

Adam Hogg.
 James Greig.
 Thomas Watson.
 William Dickson.
 William Wilson.
 William Murray.
 William Young.
 Robert Young.
 Archibald Brown.
 Andrew Hutton.
 Hugh Hunter.
 William Brunton.
 Robert Kae.
 William Brokie.
 Alexander Heag.
 Robert Clapperton.
 William Scot.
 William Bryden.
 Andrew Ainslie.
 John Anderson.
 Robert Lees.
 James Couper.
 Robert Elliot.
 John Allan.
 Robert Mitchel.
 William Kedie.
 Alexander Clapperton.
 William Aitchison.
 William Elliot.
 William Williamson.
 Archibald Park.
 James Hunter.
 Alexander Scot.
 James Keyle.
 James Hogg.
 William Aitchison.
 William Laidlaw.
 James Twidop.
 James Tait.
 Robert Lees.
 Robert Inglis.
 Alexander Kukardge.
 James Dickson.
 James Howden.
 John Greenfield.
 Alexander Twidop.
 John Hastie.
 Robert Peacock.
 Hugh Donaldson.

William Brown.
 John Dickson.
 Thomas Wilson.
 John Smith.
 Walter Sandilands.
 Robert Howden.

Dryburgh, Martin Parish.

April 4th,
 John Hantley.
 John Dickson.
 James Lithgow.
 William Hantley.
 George Maben.
 James Lockie.
 George Walker.
 Andrew Aitchison.
 William Hutchison.
 James Aitchison.
 William Sandilands.
 John Hamilton.
 Thomas Dobson.
 Andrew Blaikie.
 George Pringle.
 William Hantley.

Selkirk, April 4th.

Andrew Duncan.
 Robert Minto.
 John Blackhall.
 James Thomson.
 Walter Minto.
 Michael Lamert.
 Robert Laing.
 William Hantley.
 James Tait.
 Robert Dalgliesh.
 William Henderson.
 John Anderson.
 William Gilles.
 Robert Johnston.
 Thomas Ker.
 William Nicol.
 James Lawder.
 William Pringle.
 James Omen.
 James Simpson.
 John Anderson.

Brigend of Eatrick,
 C

Yara Parish, April 7th.

Robert Biggar.
 John Beaty.
 William Biggar.
 James Biggar.
 James Geddes.
 Alexander Thomson.
 Thomas Laidlaw.
 James Linton.
 John Bryden.
 James Nicol.
 Robert Easton.
 James Hogg.
 Adam Steil.
 Walter Dickson.
 William Black.
 James Scot.
 Walter Bryden.
 William Inglis.
 John Bryden.
 Walter Thomson.
 John Thomson.
 Patrick Gray.
 Robert Horson.
 Robert Ballantyne.
 John Park.
 James Scot.
 John Brownfield.
 James Ballantyne.
 William Cowan.
 Robert Gray.
 Francis Ridford.
 Thomas Anderson.
 William Fletcher.
 Thomas Little.
 John Storie.
 John Hope.
 John Thomson.
 John Hantley.
 Robert Fletcher.
 John Sword.
 Andrew Hyslop.
 James Murray.
 William Hyslop.
 James Hyslop.
 James Robertson.
 Archibald Tait.
 Alexander Bell.
 Robert Laidlaw.
 William Hyslop.

Alex.

Alexander Hyslop.

Kirkpatrick Parish, April 6.
William Moffat.

Penpont Parish, April 7th.

James Wauch.
William Hunter.
Gilbert Grierson.
James Murray.
Alexander Menzies.
Thomas Lawrie.
John Nivison.
John Finnan.
James Halliday.
John Neilson.
William Mulligane.
William Ker.
William Lorimer.
Robert Mulligane.
Alexander Gracie.
William Stir.
James Finnan.
James Ker.
Robert Gracie.
Thomas Lorimer.
James Hunter.
Archibald Kirkpatrick.
Mungo Manson.
Robert Lorimer.
James Hunter.
John Brown.
James Hunter.
John Kirkpatrick.
James M'Call.
John M'Gub.
James Wilson.
Samuel Ker.
James Halliday.
Thomas Mattison.
Thomas Hunter.
John Williamson.
Robert Spelleday.
William Haining.

Kirk of Keir, April 8th.
Samuel Paterson.
William Hairstones.
James Hunter.

William Wauch.
John Hairstones.
Thomas Nivison.
John Nivison.
Alexander Kirkpatrick.
Peter Brown.
John Pagon.
Robert Edgar.
Thomas Kirkpatrick.
Thomas Clark.
Thomas Sharp.
Robert Wauch.
John Tait.
William Kirkpatrick.
James Wauch.
Thomas Kirkpatrick.
Alexander Rowen.
Peter Brown.
John Hunter.
James Moffat.

*Fogiehall in Penpont Parish,
April 8th.*

Samuel Russell.
John Pagon.
John Gibson.
John Ker.
James Geddie.
Thomas Hunter.
William Hyslop.
Joseph Walker.
James Hootson.
James Harang.
James Hyslop.
John Hyslop.
John Brown.
John Gracie.
John Corsbie.
William March.
Daniel Ballantyne.
Alexander Gray.
James Hunter.
George Hootson.
James Geddie.
William Reid.
John Hunter.
James Clark.
Robert Duncan.
James Hunter.

Samuel Haining.
James Hunter.
John Black.
Alexander Jamieson.
James Maxwell.
Robert M'Chain.
James Hunter.
John Lawder.
Alexander Gracie.

*Caberfoun in Inverlithen
Parish, April 12th.*

William Laidlaw.
James Tait.
William Richardson.
John Brunton.
John Melrose.
Robert Richardson.
Adam Ballantyne.
Adam Brunton.
William Tait.
Robert Brunton.
John Brunton.
George Ronaldson.
Robert Brunton.
Walter Dalgliesh.
Robert Bryden.
Michael Dickson.
William Laing.

Inverlithen, April 12th.

Thomas Dickson.
Robert Ewart.
Alexander Inglis.
John Horseburgh.
William Tait.
James Mulyeard.
James Sanderson.
James Tait.
George Sanderson.
Robert Brunton.
Thomas Rutherford.
James Tait.

At Lain Parish, April 13th.
William Ramadge.
Alexander Harper.

At Peebles, April 13th.
John.

John Alexander.
James Telfer.
James Hodge.
Alexander Brunton.
Alexander Thomson.
John Stevenson.
William Main.
Alexander Veitch.
John Jackson.
Patrick Sanderson.
William Ballantyne.
John Borrowman.

Kirkurd, April 14th.
James Bryden.
Thomas Hall.
John Lowden.
William Richardson.

*Lintoun Parish, at Cairn-
muir.*
John Lawson.

At Lintoun, April 14th.
John Wallace.
William Law.
Robert Watson.
Adam Tod.
James Nisbet.
James Rob.
Charles Sanderson.
Thomas White.
James Brown.
Andrew Bilgour.
John Stevenson.
William Melrose.
Thomas Somervell.

Portmoak, April 17th.
Alexander Wilson.
Robert Oliphant.
John Birril.
William Benny.
Alexander Gilmar.
Robert Couper.
John Neilson.
William Brown.
William Cochran.
Andrew Robertson.
John Martin.

John Wilson.
James Martin.
John Miller.
Alexander Miller.
George Hay.
Henry Arnot.
David White.
Henry Arnot.
John Wyllie.
Adam Wanles.
Thomas Brydie.
George Roger.
Robert Brydie.
George Greg.
John Pearson.
Mungo Taylor.
William Shoolford.
Andrew Wyllie.
John Barclay.
David Pottic.
John Birnlics.
John Hay.
John White.
John Norvel.

Newburgh, April 18th.
Robert Taylor.
Robert Gordon.
Andrew Sheuhbread.
George Fotheringham.
James Mair.
Henry Henderson.
John Lyell.
Andrew Chrystie.
Alexander Miller.
David Ferny.
Alexander Lyell.
David Lyell.
David Williamson.
John Clark.
James Fotheringham.
John Smell.

Abernethy, April 18th.
Patrick Reid.
James Edmonston.
Robert Blyth.
George Dron.
George Scot.

William Walker.
James Effin.
James Henderson.
William Williamson.
John Gilbert.
John Fergusson.
Andrew Buist.
James Braigy.
Duncan Murray.
James Coventry.
James Eddie.
John Hutton.
William Hutton.
John Duff.

*Turfhill, Kinross Parish,
April 19th.*
James Morison.
Andrew Benner.
James Benner.
William Tod.
James Beveridge.
Robert Donaldson.
John White.
Walter Morison.
John Robertson.
Anthony Hay.
Robert White.
John Watson.
John Paterson.
David White.
Alexander Baron.
William Stedman.
Alexander Miller.
Robert Boswel.
Robert Arnot.
Alexander Anderson.
William Arnot.
James Muir.
Robert Miller.
William White.
Firfer M'Carrer.
Michael Henderson.
John M'Rie.
Robert Smith.
James Ballantyne.
Robert Dempster.
James Law.
William Barclay.

Robert Stedman.
Henry Johnston.

Orwell Parish, April 19th.

Alexander Elder.
Thomas Beveridge.
John Miller.
Thomas Beveridge.
Robert Reid.
Thomas Grieve.
Laurence Thomas.
James Marshal.
Thomas Arnot.
Robert Robertson.
John Robertson.
John Beveridge.
Andrew Ready.
John Ewen.

Fossaway Kirk, April 20th.

John Ruffel.
John Robertson.
George Murgan.
Alexander Clark.
William Hutton.
John Somervell.
Thomas Belfrage.
James White.
Andrew Caldstream.
David Hoggan.
William Wilton.
Archibald Paton.
James Robertson.
John Scotland.
Laurence Hartson.
Thomas Scotland.
William Drummond.
William Chrystie.
James Young.
David Rate.
James Dowie.
John Livingston.
Andrew Robertson.
Alexander Young.
William Chrystie.
David Paton.
Robert Coventry.
John Frew.

Thomas Baurage.
Thomas Murray.
John Baurage.
Joseph Robertson.
John Smith.
John Beveridge.

Orwell Parish, April 20th.

James Young.
James Reid.
Michael Balfour.
John Black.
John Carmichael.
Robert Arnot.
Robert Hill.
John Owen.
William Thomson.
William Kilgour.
Andrew Brown.
Daniel M'Donald.
Andrew Rutherford.
John Rutherford.
David Robertson.
Alexander Henderson.
Andrew Horn.

At Carnock, April 20th.

James Bruce.
James Douglas.
John Bowie.
John Simpson.
John Mores.
Andrew Johnston.

Dunfermline, April 21st.

David Morison.
Samuel Alexander.
John Henderson.
James Young.
Henry Thomson.
John Angus.
Andrew Cunnam.
James Thomson.
Andrew Burt.
Robert Black.
John Brand.
George Crawford.
Henry Fisher.
John Durie.

John Bruce.
George Turnbull.
David Scotland.
John Black.
Henry Lakie.
William Brown.
Robert Kid.
Alexander Brown.

Portwick in the Parish of Govan, April 25th.

John Waters.
Matthew Muir.
James Moffat.
Andrew Muir.
Thomas Craig.
Andrew Glen.
James Robertson.
John Aikenhead.

Glasgow, April 25th.

John Marshal.
John Nicol.
John Greig.
James M'Coul.
John Newlands.
John Lochhead.
Thomas Stewart.
Thomas Serffoord.
Robert Reid.
John Gillies.
James Scot.
Andrew Henry.
John Brown.
James Sprence.
William Cuninghame.
David Urie.
Robert Donaldson.
John Brown.
John Gilles.
Robert Linning.
Hugh Alexander.

Glasgow, April 26th.

Walter Downie.
John Marshal.
John Witherpoon.
John Lakie.
John Goldie.

James Smith.
 Andrew Ralston.
 William Kirkpatrick.
 Peter Murray.
 William Pagan.
 John Johnston.
 James Smith.
 William Provand.
 Thomas Glen.
 Robert Drew.
 Robert Machlin.
 William Buchanan.
 Daniel M'Farlan.
 Thomas Gardiner.
 John Robertson.
 John Hamilton.
 Thomas Pettigrew.
 William Taylor.
 John Barten.
 John M'Endor.
 John Jamefon.
 James Brown.
 Thomas Glen.
 James Selkirk.
 John Gibson.
 William Smith.
 Thomas Hutchison.
 David Wilkison.
 William Stewart.

Gorbles in Glasgow, A-
 pril 26th.

John Murdoch.
 John Hall.
 John Anderson.
 William Murdoch.
 Thomas Brown.
 Archibald Anderson.
 Hugh Blair.
 William Henderson.
 Robert Roger.
 John Man.
 Matthew Pollock.
 John Snodgrass.
 John Pettigrew.
 Andrew Donaldson.
 William Hodge.
 Matthew Longwir.
 Richard Tennent.

Thomas Barclay.
 Robert Shiels.
 Robert Witherspoon.
 James Murdoch.
 Alexander M'Queen.
 John Pollock.
 Robert Cuninghame.
 Tobias Lundy.

Stirling, April 27th.

Thomas Gillespie.
 Andrew Galloway.
 Alexander Gilfillan.
 Robert Banks.
 John Thomson.
 John Shirray.
 William Allan.
 William Stevenson.
 William Glass.
 James Wands.
 Thomas Provan.
 Duncan M'Lauchlan.
 James Brown.
 Andrew Shirray.
 John Stevenson.
 James Stevenson.
 John Forrester.
 James Weir.
 William Wands.

Falkirk Parish, at Woodend,
 April 28th.

Walter Scot.
 John Clark.
 William Speirs.
 John Keir.
 John Buchanan.
 John Graham.

Falkirk, April 28th.

James Hugh.
 Alexander Monteith.
 James Aitkin.
 William Robertson.
 James Robison.
 John Ronald.
 Thomas Henderson.
 John Calendar.
 George Cuninghame.

John White.
 Alexander Jamie.
 Alexander John.
 James White.
 John Grinlay.
 James Turnbull.
 James Crekie.
 John Allan.
 John Liddel.
 Michael Muirhead.
 Robert Johnston.
 Thomas Renter.
 James Ramage.

Airth and Larbar, A-
 pril 28th.

John Anderson.
 Alexander Ballantyne.
 John Robertson.
 Thomas Logan.
 Robert Jamefon.
 George Jamefon.
 William Gray.

Torphichen, April 29th.

David Aitkin.
 Peter Marshal.
 Samuel Thomson.
 William Donaldson.
 James Nimmo.
 John Davie.
 William Whiles.
 William Aitkin.
 Alexander Aitkin.
 Walter Stow.

Bathgate, April 29th.

John Wardrop.
 Henry Clarkson.
 Andrew Maul.
 James Hugh.
 William Simpson.
 Andrew Duncan.
 Alexander Anderson.
 John Oliphant.
 Thomas Stow.
 John Keir.
 George Bryd.
 Andrew Paterson.

John Ruffel.
James Steil.
John Bell.
John Fleeming.
James Whellhouse.
William Fleeming.

*At Ancrum, Temple Pa-
rish, May 2d.*

James Baxter.
George Ainslie.
James Blaikie.
James Paterfon.
George Brown.
James Mark.
John Laing.

At Howburn, May 2d.

William Veitch.
Thomas Noble.
Bernard Weir.
James Burton.
James Scot.
William Scot.
Abraham Gardiner.
Patrick Easson.
James Brown.
John Traquair.
George Hunter.

Thomas Noble.
Adam Watson.
James Currie.
Stephen Lawson.

At Utterston.

Thomas Fewar.
John Brunton.
John Goldie.
William Wordie.
Thomas Ligertwood.
William Baillie.
Robert Bryden.
William Murdie.
George Sandilands.
John Murdie.
James Brunton.
James Baillie.
James Baxter.
William Weir.

*Hanghead, Borthwick Pa-
rish, May 2d.*

William Duncanson.
Robert Clark.
Thomas Brown.
John Riddel.
Thomas Allan.
Thomas Brunton.

William Lawrie.
William Carls.
Alexander Johnston.
Alexander Goodfir.
William Anderson.
William Gray.
John Baxter.
Charles Gray.
James Lawrie.
John Brown.
James Ainslie.

Edinburgh, May 2.

Thomas Davidson.
John Brown.
Thomas Gillespie.
Robert Giffart.

Edinburgh, May 4th.

Nicol Cochran.
Alexander Wright.
William Brown.
William Melvill.
Thomas Hunter.
Robert Anderson.
William Morton.
Gavin Marshall.
Robert Beatson.
Allan Begg.

A Copy of ADHERENCE.

At the Day of 1732 Years.

*Unto the Very Reverend and Right Honourable, The
Moderator and remanent Members of the General
Assembly of the Church of Scotland, met at Edin-
burgh May 4th 1732.*

The Adherence to the within designed Papers, sub-
scribed by a considerable Number of Christian
People

People within several Synods in this Church after- specified,

Humbly Sheweth,

THAT whereas it is the incumbent Duty of all the Lovers of Jesus, not only to contend earnestly for the Truth, but zealously to oppose every Thing that's vented in Way of Principle, and that obtains in Way of Practice, in Prejudice of the least of all revealed Truths bearing the Impress or Stamp of Divine Authority; and we having perused and seriously considered two Papers to be presented and given in to the ensuing General Assembly, viz. a lesser one, intituled, *A Representation and Petition of a considerable Number of Christian People within the Bounds of several Synods in this Church*; and a larger Paper, called, *A Representation and Confirmation of what is only briefly hinted in the said lesser Paper subscribed, and hereto referred, &c.* containing a clear scriptural Proof of Popular Election, a Testimony against Patronages, Presentations and Settlements, on that Footing; as also, plain Reasons against the last Assembly's Overture anent the Planting of vacant Parishes; and withal, a few of the most material Grievances under which this Nation doth at present groan: And, finding nothing contained in the foresaid Papers or Testimony but what is plain Truth, and seasonable and material Duty incumbent on us, and all the Lovers of Truth; Do therefore cheerfully embrace this Opportunity of declaring our Satisfaction with, and Adherence unto, the said Papers as our Testimony. In witness whereof, we have subscribed this Adherence, Day and Place following.

Follow the Names of such who subscribed Copies of Adherence.

At Hunam, April 17th.

William Davidson.
Walter Lough.
James Maider.
Joseph Hardgrieve.
John Young.
John Rutherford.
John Henderson.
William Minto.
William Young.
John Veitch.
James Stewart.
William Robson.

John Chrystie.
George Adamson.
Andrew Turner.
Robert Moffat.
Robert Easton.
John Shortreed.
George Henderson.
John Veitch.
Andrew Cuthbertson.

*Morton Parish, Nisbdale,
April.
John Mulligane.*

James Menzies.
Samuel Yarden.
Laurence Corsan.
Robert Dalziell.
Robert Mulligane.
James Blackwood.
Goodfrey Bower.
Gilbert Tait.
George Hunter.
Robert Sands.
James Lorimer.
John Corsan.
Robert M'Brair.

William

William Barrie.
 William Dalziel.
 John Kellock
 Robert Sunderland.
 John Johnston.
 William Corfan.
 John Barrie.
 James Barrie.
 John Kellock.
 John Dalrymple.
 Alexander Mulligane.
 Robert Corfan.
 Robert Barrie.
 Alexander Jarden.
 James Edgar.
 Thomas Barrie.
 James Muncie.
 James Barrie.
 John Heron.
 James Hunter.
 James Barrie.
 James Kirkpatrick.
 William Shankaland.
 John Herron.
 John Mulligane.
 Thomas Barrie.
 Robert Bar.
 Charles White.
 John Baillie.
 George Kellock.
 George Kellock.
 Thomas Edgar.
 John Harestones.
 James Kellock.
 James Hunter.
 Thomas Edgar.
 Puanten M'Adam.
 Robert Kay.
 John Dalrymple.
 James Lukup.
 John Tait.
 James Dalziel.
 James M'Caig.
 George Lorimer.
 John Welfch.
 John Logan.
 Adam Ewart.
 John Gilles.
 James M'Lown.

John Dalziel.
 William M'Call.
 James M'Call.
 William Douglas.
 Alexander Gracie.
 James Smith.
 George Webster.
 William Hare.
 John Lawrie.
 John Menizes.
 John Mulligane.
 James Menzies.
 John Harkness.
 William Manderfon.

At Hadington.
 Ninian Smitton.
 George Hood.
 John Harvie.
 Thomas Robertson.
 Robert Lyell.
 Alexander Colme.
 William Colme.
 James Calder.
 David Cochran.
 John Instant.
 Patrick Jackson.
 Robert Guyler.
 John Lawrie.
 John Kemp.
 George Paxton.
 George Wright.
 Cornelius Turnbull.
 William Calder.
 John Smeiton.
 David Goodale.
 William Ridfoord.
 James Kinnaird.
 Robert Lawrie.
 John Hadden.
 James Hyslop.
 Henry Turnbull.
 James Lesly.
 John Douglas.
 James Baillie.
 James Logan.
 Archibald Paterson.
 James Dawson.
 Alexander Brown.
 William Donaldson.

William Gibson.
 Alexander Trotter.
 Joseph Forester.
 Robert Whitehead.
 John Shirreff.
 Archibald Colme.
 William Smeiton.
 William Lawrie.
 John Colme.
 John Watt.
 Alexander James.
 James Cowie.
 William Smeiton.
 Patrick Creek.
 John Hood.
 John Lawrie.
 Joseph Cow.
 James Lawrie.

Wake-Mill of Cardoun,
 April 18th.
 William Inglis.
 David Williamson.
 John Gray.
 David Gray.
 David Reid.
 James Anderson.
 William Caldstream.
 John Arnot.
 George Martin.

At Muirside, April 18th.
 David Anderson.
 John Crammy.
 Patrick Lawson.
 Matthew Thomson.
 William Simpson.
 Robert Penny.
 Henry Simpson.
 John Hoson.
 James Crammy.
 Hugh Reid.
 David Lathanie.
 Robert Simpson.
 John Burnet.
 Robert White.
 John Black.
 John Henderson.

Ninian's Chapple, April 19.
 William

William Burrel.
John Wright.
David Wright.
John Rate.
Andrew Rate.
David Leslie.
Henry Davidson.
Andrew Wylie.
David Morice.
William Mitchelson.
James Davidson.
Hendry Simpson.
John Stocks.
Andrew Heron.

Lesly, April 20th.
William Reid.
Thomas Ireland.
David Aitken.
Alexander Swine.
John Ireland.
James Michie.
Peter Wilkie.
Alexander Jameson.

Inglisfoun, April 25th.
Robert Brown.
John M'Call.
John Smith.
John Garmary.
John Muirhead.
Robert Brown.
Alexander Dorcas.
James M'Ubine.
James M'Bine.
Thomas Gracie.
Walter Pathifon.
William Porter.
Archibald Rogerfon.
John Monteith.
Robert Martin.
William Ramifon.
William Gaw.
John M'Call.
James Harestones.
James Muirhead.
Robert Cullen.
Andrew Corfan.
Robert Martin.

William Collon.
Robert Pearson.
Robert Cuninghame.
John Wilson.
John Barber.
John Crosbie.
Robert Hunter.
John Hunter.
Gilbert Ruieson.
James M'Call.
Robert Crighton.
William Smith.
John Cook.
John Hanna.
John Hunter.
Daniel Martin.
James Wallace.
Henry Tait.
William Harestones.
Samuel M'Naught.
William Martin.
John Fougum.
Robert Smith.
James Hunter.
Robert Smith.
Walter Walker.
Robert Fougum.
Arthur Coufon.
Andrew Hunter.
Samuel Neilson.
Alexander Wallace.
James M'Lamoch.
Alexander M'Cright.
John Friezel.
David Thomson.
John Crighton.

April 25th. At Braughty.
Robert Ruffel.
Laurence Ruffel.

William Haliday.
William Scougal.
John Taylor.

April 26. At Putfur.
Robert Wilson.
Robert Thoch.
Robert Lindsay.

Richard Templeman.
John Watson.
William Wight.
Alexander Waterstoun.
John Imrie.
John Edward.
Richd. Templeman, *Junr.*
Thomas Drysdale.
William Dalgliesh.
Henry Scotland.
Alexander Hunter.

April 27. Muckart.
David Reid.
John Marshal.
Patrick Smith.
William Wilson.
William Sim.
John Sharlow.
John Wilson.
Adam Hutton.

April 28. Kinross.
James Johnston.
Andrew Morifon.
Robert Hume.
John Morifon.
Henry Arnot.
John Dun.
John Young.

At Portmoak, April.
James Anderson.
John White.
John Millar.
Richard Douglas.
David Ireland.
David Arnot.
Alexander Wastwood.
John Archibald.
James Forsyth.
George Shoolbraid.

April.
James Kirkwood.
Robert Grieve.
William Winter.
Alexander Colfer.
George Frater.

John

John Waddel.

Pennycuik Parish.
James Rammage.

Wester-Wymiss, April 29.

John Brydie.
David Kid.
Laurence Millar.
Robert Thomson.
John Millar.
Christopher Reid.
David White.
Henry Thomson.
Thomas Oswald.
John Black.
John Macky.
George Wymiss.
George Oswald.
Alexander Wymiss.
David Gray.
Thomas Gray.
Nathaniel Youth *Junior*.
Robert Lindsay.
George Henderson.
David Pringle.
James Rankeillor.
James Millar.
John Stark.
Alexander Bruce.
William Lumisden.
William Smith.
William Dickson.
William Watson.
William Dickson.
Robert Stiel.
William Ballantyne.
James Millar.
Thomas Ballantyne.
John Thomson.
William Thomson.

April 29th 1732.
Alexander Ogilvie.

Robert Thomson.
Adam Turnbull.
James Young.
James Laing.
James Young.

Robert Robson.
Thomas Rutherford.
James Turnbull.
Ralph Robson.
James Mitchellson.
James Thomson.
William Elliot.
Walter Thomson.
Adam Armstrong.
John Sharp.
Thomas Atchison.
John Armstrong.
James Atchison.
Walter Armstrong.
John Inglis.

Lintown.

Andrew Murray.
William Johnston.
John Ballantyne.
William Hunter.
Thomas Ballantyne.
James Millar.
William Watson.
William Thomson.
William Dickson.
Robert Steil.
William Smith.
John Thomson.
William Rough.
James White.
William Rough.
James Gordon.
William Rough.
James Rough.
Andrew Watson.
Robert Telfer.
Alexander Lamb.
William Welsh.
Andrew Paterson.
James Somervell.
John Weir.
James Potter.
Thomas Sanderson.
James Brown.
John Murray.
John Brown.
George Milne.
Alexander Weir.
William White.

Robert Russell.
William Lawson.
John Ogilvie.
Richard Weir.
William Brown.
James Lawrie.
John Stevenston.
Thomas Davidson *Junior*.
George Cuthbertson.
William Stevenson.
John Henderson.
Arthur Ritchy.
William Sanderson.
William Brown.
Robert Richardson.
Robert Rough.
George Murray.

Gloeburn Parish April 1732.

Alexander Nivison.
William Gibson.
Thomas Dalrymple.
Thomas M'Call.
Walter Gibson.
Thomas Mulligane.
John Martin.
Thomas Nivison.
John Chalmers.
William Cook.
Andrew Corber.
Alexander Wauch.
Alexander M'Gill.
William Mulligane.
John Gilles.
Matthew Tait.
Thomas Hoatson.
John Thomson.
John Roger.
John Tait.
John Brown.
David Kirkpatrick.
Archibald Coupland.
Thomas Baul.
James Chalmers.
Andrew Tait.
Andrew Stewart.
George Johnston.
Thomas M'Call.
James Mulligane.
Thomas Nivison.

James.

James Bar.
 John Mulligane.
 Robert Matthifon.
 William Maxwel.
 John Johnfton.
 Archibald Tait.
 John Tair.
 James Dalrymple.
 William Smith.
 Thomas Smith.
 Gilbert Martin.
 Gavin M'Murdo.
 John Mulligane.
 Luke Frafer.
 Robert Martin.
 Alexander M'Gub.
 Thomas Rogerfon.
 John Mulligane.
 John Hamilton.

Michael Smith.
 Thomas Hunter.
 John Thomfon.
 Samuel Kennedy.
 Robert M'Leun.
 James Kirkpatrick.
 William Frafer.
 William Hamilton.
 Robert Wallas.

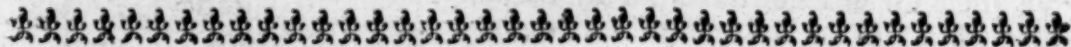
William Hamilton.
 Alexander Mulligane.
 Robert Smith.
 Samuel Watfon.
 John M'Bean.
 John Haftie.
 John Brown.
 Robert Millar.

At Edinburgh, May.
 John M'Cowane.

Selkirk, May 1st.
 Robert Boyd.
 William Scot.
 John Johnfton.

Edinburgh, May 1st.
 Gavin Laurie,

May 26 At Kircaldie.
 Robert Meldrum.
 William Rutherford.
 John Steans.
 David Philip.
 John Clerk.
 William Gate.



A LARGER

Representation and Confirmation

O F

What is only briefly hinted in the fubfcribed Paper hereto referred, and herewith produced, and prefented to the General Affembly of the Church of *Scotland*, met at *Edinburgh*, May 4th, 1732.

SEEING it pleased our moft gracious God, of his marvelous free Grace and abundant Mercy, early to vifit this poor Land, with the ineflimable Benefit of the glorious Gospel, even when we were lying in Heathenifh Darknefs, in the Region and Shadow of Death : We conceive, that Love and Gratitude, Duty and Loyalty to the King of Righteoufnefs and Prince of Peace, fhould inviolably oblige all in thefe Lands confeffing the Name of Chrift, to hold faft the Truth of the Gospel pure and uncorrupted, as the only fure enriching Treasure, Charter, and Evidence, conveying to us and our Pofterity the Everlafting Inheritance of Life and Salvation : Therefore we prefume it cannot be accounted a tranfgreffing the Line of our Station, in a finning and declining Time, to represent, in a dutiful Way, whatever is hurtful to, or

tends to deprive us of, the Enjoyment of the most valuable Blessing of Gospel-light ; and that it is the indisputable Duty of all the Lovers of Jesus Christ, zealously to plead and contend for the Maintenance and Preservation thereof, in Opposition to every Thing that would either obscure its Glory, or mar its Success : In Consequence whereof, we chuse to prove, or rather plead, the Divine Right of popular Election, now so much contraverted by some, and denied by others ; and to give a few plain simple Remarks on the last Assembly's Overture : As also, without deserting our just Concern for other Grievances, not here named, we essay, in all Humility, to hint only at a few of the most material and known ones, confining ourselves mostly to the settling of vacant Congregations by the Presentations of Patrons, or on the Footing of the late Overture; not only without the Consent, but against the Dissent, of the Generality of the Christian People.

1st, That, as the Enjoyment of Gospel-ordinances, is a Privilege wherein the Glory of God, the Salvation and Edification of Souls, are so nearly concern'd ; so it is, no Doubt, of the greatest Importance to have these Ordinances dispensed by Persons, not only qualified for Literature, but also in Respect of Orthodoxy, and the Experience of the Power of Godliness, and called according to Scripture-rules, and the Practice of the best reformed Churches, in a regular Way to that weighty Work, who come in at the Gospel-door, and do not climb up some other Way.

2^{dly}, That we, and other Christian People in these Lands, claim no Power as to the choosing and calling of Pastors, but what we have of Divine Right conferred on us, and as a precious Legacy of the glorious Redeemer bequeathed to us, appears with convincing and satisfying Light from the Holy Scriptures of Truth; and might be fully evinced (if a Paper of this Nature would allow) from manifold Divine Testimonies, made Use of for that End, by a Multitude of holy and learned Divines against Papists and Popish Protestants, great Enemies to this, as to many other glorious Truths ; such as, *Acts* 1. 15. to 26. There the 120 Disciples, being called by the Apostle *Peter* to nominate and chuse two Candidates for the Apostleship, that one of them might be a Witness of Christ's Resurrection, did accordingly, *v.* 16. *appoint*, or, as many learned Men render it, decreed, offered, or presented *two*, that, by Lot, the Lord might chuse one of them : And, in the last Verse, it is said, *And they gave forth their Lots, and the Lot falling upon Matthias, he was numbered with the Eleven Apostles* ; which Word, *Numbered*, in the original Language, signifies to chuse by Vote, or common Suffrage ; whereby the Disciples, or People, declared their obedient Consent in Compliance with the Lord's immediate Decision or Determination : From which Texts, it is most clear, that the Lord's People have a Divine Right of choosing Office-bearers of the Church ; especially such as watch
for

for, and have the Charge of their immortal Souls: And all sound Protestant Divines, making Use of this Scripture for proving the said Right, do justly wonder at the Effrontery and Impudence of Papists, and others of their Kidney, who dare deny popular Election against so bright a Testimony.

Our next Proof or Ground of Pleading for the foresaid Right is, *Acts 6. 3.*—*Look ye out among you seven Men of honest Report, full of the Holy Ghost, and Wisdom, whom we may appoint over this Business, &c.* From which it is abundantly plain, that, as the Apostles would not proceed to the Ordination of an Apostle, an Officer of the highest Order, without the previous Consent and Election of the People (as has been proved;) so neither will they so much as appoint a Deacon, the lowest Church-officer, until the People, as commanded, look out, or chuse from among themselves, such as they judged most suitably qualified for that weighty Trust and Charge of collecting and distributing the Church's Charity. And, if the People have a Power or Right to chuse a Deacon, an inferior Officer, employed in Matters of smaller Concern, much more a Right to chuse a Pastor, unto whom is committed the Care and Oversight of their precious Souls. A Man that has a Power or Liberty to chuse his Servant, has doubtless much more a Right to chuse his Wife; being that his Interest and Happiness depend more on the suitable Choice of the one than of the other. And, since the Lord's People are reckoned, even by the Apostles, able to judge of them who are of honest Report and full of the Holy Ghost and Wisdom; it cannot be refused but that they are also capable of judging who are fit to be their Pastors: For, tho' the holy inspired Apostles were certainly more able and competent Judges of Ministerial Abilities and Qualifications, and had the Gift of discerning of Spirits in a greater Measure, than what the People could pretend to; yet do they remit the Choice of the seven Deacons, qualified as abovesaid, to the Multitude of Believers, assuredly understanding, that Election was, by Divine Appointment, the Lord's People their proper and peculiar Right. It is from this Text also, that sound Protestant Divines confirm the Divine Institution of popular Election: And, as Doctor Owen says, *Nature and Government of Gospel-Church*, p. 66. It is impossible there should be a more convincing Instance and Example of the free Choice of Church-officers by the People than is here given us; and that, in this Pattern and Precedent, the Interest, Power, and Privilege of the Lord's People in calling their Pastors, is so secured unto them, as that they can never be justly deprived thereof. And for some trifling Exceptions made by corrupt Men now against this second Argument, such as, Deacons their being entrusted only to manage the Church's Charity, &c. they were long ago railed by *Bellarmino the Jesuite*, and fully answered by Protestant Divines.

Our

Our next Witness is, *Acts 14. 23. And when they had ordained them Elders in every Church*; or, as it runs in the Original, *When they had ordained them by Election, or Votes, Elders in every Church*; for so the Greek Word (as they who know ought of the Language observe) should be translated; as in *2 Cor. 8. 19.*—*But who was also chosen of the Churches, &c.* The same Word, which before was rendered *ordained*, is here translated *chosen*. The Dutch Annotations tell us, That the original Word (rendered in our Translation *ordained*) properly signifies to *appoint* or *ordain* by Suffrage or Vote; and thus it is read also in all our former *English* or *Scots* Translations without Exception: And one needs not much wonder, why this Verse seems to be so lamely translated, if what Mr. Hill, a Member of the *Westminster* Assembly (cited by a late Writer) gives us for a Reason be duly considered, *viz.* When our Translation was finished, there were about 14 Places altered by some Prelates to make them speak the Language of the Church of *England*, among which this Text, *Acts 14. 23.* was one. This then is a third Text adduced by all Orthodox Divines, as an unexceptionable Witness for proving the People's Divine Right to chuse their own Pastors: And we are fully satisfied is so bright an Evidence, that all the Dust raised by Popish Cavils and Exceptions against it, shall never be able to cloud or obscure; forasmuch as the Holy Apostles by Precept and Example taught the Churches to do nothing but what they had a Command from Christ to teach them, *Mat. 28. 20.*

Another Proof or Witness (if another is needful) may be seen in *1 John 4. 1. Beloved, believe not every Spirit, but try the Spirits, whether they are of God, because many false Prophets* (or, as we speak, Ministers) *are gone out into the World.* *Matth. 7. 15. Beware of false Prophets, &c.* *John 10. 5. A Stranger will they not follow, but will flee from him, &c.* *Rev. 2. 2. I know thy Works,---and how thou canst not bear them which are evil; and thou hast tried them which say they are Apostles, and are not, and hast found them Liars.* From all which Scriptures, holy and learned Divines strongly infer the People's foresaid Right: For, as Christian People have a Right to withdraw from intruding Hirelings, so it natively follows, that they have an inherent Right to make Choice of such as are honest and worthy: And, as trying of the Spirits, is, not only allowed, but expressly enjoined the Lord's People; so, if in any Thing such a spiritual Discerning take Place, it must be in the Election and Choice of a spiritual Guide: And since Christ's Sheep have this Character, that they, by a heavenly Instinct, and Sagacity, know the Voice of the true Shepherd, from the Voice of the Hireling and Stranger, from whom they are to flee, *John 10. 4, 5.* then doubtless their Knowledge Consent and Choice, in order to their Acceptance of, and Subjection to, their Minister, must necessarily interveen: The mutual, and peculiar Duties, that People and Pastor owe to each other, such as Reverence, Subjection,

jection, and Obedience, on their Part ; and Love and Faithfulness on his ; all flowing from the near and conjugal-like Relation betwixt them and him ; and the reciprocal Obligations and Ties that both come under, must certainly, and naturally suppose their voluntary Consent, Election, and Call. Many other Scriptures of the like Import might be named, such as, *Acts 15. 22. Then pleased it the Apostles and Elders, with the whole Church, to send chosen Men of their own Company to Antioch.* *2 Cor. 8. 19. But who was also chosen of the Church to travel with us.* *1 Cor. 16. 3. Whomsoever you shall approve by your Letters, them will I send.* *Deut. 1. 13. Take you wise Men, and understanding, and known among your Tribes, and I will make them Rulers over you.* From all which clear Proofs and bright Testimonies, it would appear abundantly evident and plain, that the Lord's People have, of Divine Right, a Power of calling and electing their own Pastors : And we are perswaded, that under the Shadow of these Texts of Holy Scripture, as under a sacred Refuge, is this Divine, tho' despised, Truth of popular Election most effectually secured ; and is able to hold it out against the scorching Heat of human Rage ; and the impotent Strokes of vain Sophistry, and carnal Reason ; and that no human Law or Practice whatsoever can so far take Place, or be set in Opposition thereto, without doing Violence to the Scriptures of Truth, and committing Treason against the Church's glorious Head and Lawgiver. And whatever the Conduct and Practice of some People may be, who can by a smaller Tentation, and with less Reluctancy, perhaps, than *Esau* of old, tamely give up, and part with, so valuable and precious a Birth-Right Privilege ; yet we may not, yea, dare not, without being guilty of manifest Rebellion against the irreversible and binding Laws of the true and supreme God, our Lord and Saviour Jesus Christ, and of express contraveining our sworn Allegiance to him, so profanely alienate, or unwarrantably transfer it on any Patron whatsoever, Civil or Ecclesiastick. And, if human Testimonies (after all that hath been said) were necessary or needful on this Head, there might (we're well informed) be adduced, as an adminicular Proof, the agreeable Judgments of Primitive Fathers ; General Councils ; National Churches and Synods ; Confessions of Faith ; holy and learned Divines, ancient and modern, Abroad and at Home, all harmonizing as to the foresaid Truth of popular Election ; which Testimonies, for shunning Prolixity, may possibly be transcribed in a separate Paper, annexed and subjoined to this ; and to which we refer for fuller Proof : Whereby it may be seen, that, when the foresaid Right was accurately and impartially weighed in the Balance of the Sanctuary, by as holy, bright, and able Divines, as were in all the Churches of Christ since the Days of the Apostles, it was found neither light nor wanting.

Having thus briefly accounted for, and we hope, to the Satisfaction of all the Godly and Unprejudiced, clearly instructed our Right and Power

to call and chuse Ministers, or Pastors for feeding our precious Souls ; as being of Divine Appointment, a rich Legacy bestowed by the blessed Redeemer on his beloved Spouse and Flock ; which Legacy and Right, Ministers of the Gospel are in a special Manner straitly commanded and obliged, as they shall be answerable, faithfully to maintain and defend, as well as other Gospel-Privileges, against all Opposition and Encroachments whatsoever. Yet nevertheless we have it to lament, as Matter of Regret and Mourning, in our Day of Apostasie, that there are a great many in this Church, who, instead of acting the Part of faithful Trustees, do readily comply, and strenuously concur with the present Erastian Encroachments, and antiscrptural Usurpations, now so avowedly made on the sacred Rights of God's Heritage ; which Rights in all Ages of the Church have been, and are yet like to be, one of the World's great Eyesores ; and what the Powers of the Earth, with the Concurrence of corrupt Churchmen, have often looked on with an invidious Eye, endeavouring by their Acts and Laws, either to narrow and abridge the said Rights, or by establishing a Popish antiscrptural Invention, (2d Book of *Discipline*, Chap. 12. *Charles I. and II. Parl. 2. Sess. 2. Act 39. N. 23.*) called *Patronage*, effectually to bury them : Which abjured Patronage, now so firmly established in this Church, and as strictly and rigidly exercised, we testify our Abhorrence against ; soasmuch as 'tis dishonouring to Zion's glorious King, everlive of the People's well-founded Rights, destructive of the great Scope and Ends of the Gospel ; and hath a Tendency to ruine precious Souls ; to debauch and corrupt a Church ; to create Divisions, Tumults, and Disorders in Parishes ; is an Inlet and Introduction to innumerable other Evils, tedious to mention ; and is only, if any Office at all, a mungrel one, neither purely Civil, nor purely Ecclesiastick ; but, as its Institutors would have it, is made up of both ; which Description, given by its own zealous Abettors, would readily tempt any One to think it a very Monster. And what a prodigious Fondness is it in some, who, by their Conduct and Management in Judicatories, endeavour to add some Cubits to its Stature, raising this Idol of Jealousy higher by several Degrees, than the very Terms of the Act establishing Patronage seem to require ; and instead of their improving the Limitation (such as it is) granted by the Act 1719, seem rather practically, and on the Matter, to be for an illimited Patronage, which should rather be openly discountenanced, as being to a Conviction repugnant to the Holy Scriptures, and solemnly abjured in our Covenants, binding these Lands to latest Posterity, and all Ranks faithfully warned of its Sinfulness and Danger ! And this the rather, we humbly conceive, should be done, because the said Patronage, like another *Barabbas*, seems, not only in some Respect to be set in Competition with the glorious Redeemer, but, by the present Conduct, judicially released, and allowed to spoil and prey on the Lord's Heritage, while the blessed Jesus in his precious Truths and despised People meet

meet with very hard Treatment, and scarce allowed the small Benefit of a fair Hearing. And how offensive and stumbling is the exorbitant Regard and superlative Respect that such Men in Judicatories are pleased to shew to this Church-disturbing Evil Patronage (tending so much to wound, if not to subvert, any Remains we have of a Gospel-Constitution) that no sooner doth a Presentation set up its awful Head, especially in the Reverend Commission, but as soon must the poor Flock stoop and bow with all the Humility and Deference that's now required; all further Enquiry into the People's Consent or Dissent, must now be reckoned vain and unnecessary; or, if it is done, 'tis evidently but for a mere Sham: The Presentee, how disagreeable soever to the Parish, must then be palmed, if not with Violence obtruded, on them; and any who cannot in Conscience submit to such violent Intrusions, or dare not make a voluntary Surrender of their foresaid Rights, may dread and expect, if not actually, yet at least practically, and on the Matter, to be excommunicate or debarred from Sealing Ordinances; as is, alas! too notour to be denied.

34ly, We in all Humility, and with all due Deference, presume further to represent, That as soon as Patronage was sent down to this Nation, in the unwelcome Vehicle of a Royal Act, and made us a very surprising Visit, at a Time when dark Clouds were gathering above our Heads, and many of us jeoparding our Lives in Defence of what's valuable to us as Men and Christians, by opposing the cruel and unnatural Measures of a *Jacobitish* Party, endeavouring to sacrifice our foresaid Rights to Popish Tyranny, and to settle a Popish Pretender on the *British* Throne; Our Hearts were filled with much Perplexity, and many desponding Fears, being perswaded, if Patronage should meet with friendly Welcome, and warm Reception, and get any tolerable Footing amongst us, it would not soon change its Quarters, but, in a little Time, like a Gangrene, consume the Vitals and Bowels of this Church, wounding what Remains we have of a Gospel-Constitution under the 5th Rib; which, not a few think, was the primary Design and Intention of its first Imposers: Yet, considering how contrary the said Patronage was to the Word of God, and inconsistent with sound Presbyterian Principles, and that the then Commission had said as much in their Address to Queen *Anne*; we had some Hope, that this Church would so far exercise any Authority she has, in Defence of our foresaid Rights, by remonstrating against, and faithfully warning all Ranks of the Sin and Danger of so grievous an Imposition, and declaring all Accepters of such injurious Presentations highly censurable, that there should be no great Ground to complain of any of its dismal Effects: But, alas! all our Hopes are sadly frustrated, and Expectations miserably baffled; for we have it to regret, that not a few, instead of shewing any warm Resentment against the Encroachments made on our Lord's Prerogatives, and his Peoples just Rights, are now become zealous Defenders of this Dagon, both in pub-

lick Judicatories, and printed Pamphlets; and are pleased, with an Air of Satisfaction, not only to receive into this Church's Bosom Presentations made on the said Patronage-Footing, but, as we're informed, to honour them so far, as to cause their Reception be marked in several Presbytery-Records: And when a Competition or Controversy with Respect to a Call doth at any Time happen between a Parish and the Patron, it seldom, or never, fails to carry on the Patron's Side, by a very great Majority; as might be instructed by many lamentable Instances, both older and later, viz. of the Parishes of *Bathgate, Fogo, Aberdour, Morbottle, Hutton, Old-Machar, Eccles, Crimond, Balfroan, Lintoun, Kinross, Kettle,* and the *West-Kirk*, with some more, if we could remember them; all which Settlements, excepting four, have been concluded, and gone into, within the Compals of less Time than a Year and a Half, viz. 'twixt the Assembly 1730, and the Commission in *August* last; two of which, namely, *Kinross* and *Kettle*, were settled by the Commission in a very arbitrary Way, the Law not so much as obliging them thereto. And in no Judicatory of this Church that we know of is this offensive Practice more used, than in the Assembly's Commission, who have of late got into their Hands such an exorbitant Power, to the great Grief of many of the Godly, and Prejudice of this Church, that now none can have Access to appeal from any of their final Determinations, or pretended irreversible Sentences, how iniquous or unjust soever they may happen to be: A Power, we humbly conceive, may in many Cases prove oppressive to Consciences, destructive to the Church, and injurious to Truth; and which seems not very consistent with the Protestant Doctrine anent the Power of Councils and Synods, to be seen in our first and last Confession of Faith. And what further adds to our great Grief and Sorrow, is the *Overture* made in the last Assembly, and transmitted to the several Presbyteries of this Church, for their Advice or Approbation, in order to have it fram'd into a standing Act (the melancholly Effect of which *Overture* already produced in some particular Parishes, may possibly come to be represented by other Hands to this Assembly) the full and exact Form and Tenor whereof is as follows.

An Overture concerning the Method of planting of vacant Churches, Edinburgh. May 14. Post Meridiem, Sess. 9.

“ THE General Assembly considering the Inconveniencies and Divisions that have arisen in planting of vacant Parishes, occasioned
 “ partly by Presbyteries not following an uniform Method in supplying
 “ these Vacancies with Gospel-Ministers; and that this Evil may be in
 “ Part remedied and prevented, they appoint, That Presbyteries, when
 “ the Planting of any Parish falls into their Hands, *tanquam jure devo-*
 “ *luta,*

“ *Justo*, take Care to have the same supplied with a well-qualified Gospel-minister, to labour amongst the People for their spiritual Edification: And, in order thereunto, they shall appoint one or more of their Number to meet with the Heritors, being Protestants, and the Elders who represent the People, that they may elect and call One to be their Minister, whom they are to propose to the whole Congregation, to be either approved or disapproved by them; and the Disapprovers to offer their Reasons to the Presbytery of the Bounds, at whose Judgment, and by whose Determination, the Calling and Entry of a Minister is to be ordered and concluded: And when the like Case happens in Royal Burghs, that the Call or Election be by the Magistrates, Town-council, Kirk-session, and Heritors of the Landward Parish.

“ And, that there may be no unnecessary Delays in planting of Churches, the Assembly further ordain, That Presbyteries, when applied unto within the six Months after the Vacancy, for supplying thereof by Consent of the Patron, and others concerned, shall forthwith proceed to the Planting of the vacant Charge in the Way and Manner above-specified, without putting off till the six Months be elapsed. And the Assembly recommends to all Ministers, Preachers and Members of this Church, to take Care that they do not encourage, or go into, any Method for planting vacant Churches, contrary to, or inconsistent with, this Rule. The General Assembly do transmit this Overture to the several Presbyteries of this Church, that they may return their Opinion to the next Assembly, whether it shall be turned into a standing Act; And the General Assembly do enjoin Presbyteries in the mean Time to observe it till the next Assembly: And, in case Presbyteries shall neglect to send up their Opinion upon it, the General Assembly do appoint the Overture to be laid before the next General Assembly, to be passed into a standing Act, or not, as they see Cause.”

Wherefore, we apprehending ourselves very much lesed, and our Christian Rights and Liberty directly struck at, by this new and unprecedented Overture, crave Leave, in all Humility, to differ from, and remonstrate against, it, for these few, plain and obvious Reasons following, instead of many others that possibly might be given:

1st, Because the General Assembly, we humbly conceive, have with too much Precipitancy, Haste and Hurry, proceeded in an Affair of the greatest Importance and Concern to this Church, in not only making an unscriptural Overture, for establishing an uniform Method in supplying of Vacancies; but turning the said Overture into an interim Act, or an Act to continue, at least, till the next Assembly, and enjoining all the Presbyteries of this Church in the mean Time to observe it, before it is first-transmitted to them, and their Opinions and Sentiments anent the same are returned, contrary to all laudable Forms and Rules laid down

by our Reformers in Matters of such Weight and Consequence, both in their Books of Discipline, and Acts of Assembly. *2dly*, Altho' the Inconveniencies and Divisions occasioned, as is alledged, partly by Presbyteries not following an uniform Method in supplying Vacancies, are mentioned by the Assembly as the grand Reason of this new Act or Overture; yet, we humbly conceive, the Reason of such Disorders and Divisions is laid at the wrong Door, and very uncharitably charged on some few honest Presbyteries, who, perhaps, have been wrestling and contending against such unhallowed Settlements, as now so frequently obtain; while Antichristian Patronage, the melancholly Spring and Cause of our present Divisions and Confusions in the Planting of Parishes, seems to be designedly and industriously concealed.

3dly, This Overture appears dangerously lax with a Witness, in allowing all Heritors, without Exception, bearing the Name of Protestant, a Vote or Suffrage in the Election of Ministers; whereby Access is given to Men of very loose and dangerous Principles, Enemies to the true Government of Christ's House, and to all serious Godliness; such as, *Arians, Arminians, Socinians, Deists, yea Atheists*, if any such be, and to many others not of our Communion, to manage so at such Elections, as that none shall be chosen, but Men who are as near to their Principles and Way of thinking, as possibly they can pitch upon: And non-residing Heritors, whose Residence is perhaps at *London, Rome or Paris*, whom none can justly reckon any Part of the Congregation, and who, it may be, shall never be Hearers of the Man whom they vote for all their Lifetime, yea, such as are guilty of open Scandals, and, possibly, under the highest Censures of the Church, are not excepted by this Overture, but brought in to vote at such Elections, while the whole Congregation of the Lord's People must stop their Mouths and be silent: Which makes us justly fear, that Settlements made on such a Footing will in a little Time (if Mercy prevent not) not only introduce Error and Profanity, but worm out of this Church the very Remains of sound Religion, and serious Godliness.

4thly, Because the said Overture plainly appears chargeable with a very weighty and faulty Omission, in not so much as mentioning, far less faithfully and boldly asserting, the Lord's People their elective Right, nor how much they are in this Particular injured and oppress'd by Antichristian Patronage; a Yoke, which neither we, nor our reforming Ancestors, were ever able to bear.

5thly, It manifestly establisheth a new Patronage (with this Difference from the old one, that its Subject is more large and extensive) by transferring in an arbitrary Way, and without any Warrant from the Holy Scriptures, an exclusive Right on Heritors and Elders to elect and call Pastors for Parishes, and thereby tempting, if not obliging, such Men to monopolize

polize unto themselves a Power and Privilege, which they, as Church-Members, have only in common with the rest of the Flock or Congregation.

6thly, Altho' the foresaid Overture is pleased to transfer the Right of Nomination and Election on Elders for this formal Reason, That they are the Peoples Representatives, yet assigns not the least Shadow of a Reason why the same Privilege is also conferred on Heritors as such, who, in an Ecclesiastick Sense or Capacity, are no more than Church-members, and so on a Level, in that Respect, with the poorest and meanest of the Flock: Which Practice, some may think, looks too like being partial, and Judges of evil Thoughts, contrary to *James 2. 4.* or as if Heritors were no Part of the Congregation or People, but entitled, by their worldly Heritages and Possessions, to something, in Reference even to Spirituals, above their Christian Brethren; and that the spiritual Privilege of electing a Pastor may be purchased with Money; which is too near of Kin to *Simon Magus* his Proposal, *Acts 8. 18, 19.* where it is said, *He offered them Money, saying, Give me also this Power, &c.* To whom it was justly answered, *Thy Money perish with thee, because thou hast thought that the Gift of God (and this Right to chuse a Pastor is none of the least of his Gifts) may be purchased with Money.* And is also plainly condemned by the Holy Ghost, in *James 2. 1.-----6.* *My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory, with Respect of Persons. v. 2. For if there come into your Assembly a Man with a Gold Ring, and goodly Apparel; and there come in also a poor Man in vile Raiment: v. 3. And ye have Respect to him that weareth the gay Clothing, and say to him, Sit thou here, in a good Place: And say to the Poor, Stand thou there, or sit thou here under my Footstool: v. 4. Are ye not then partial in yourselves? v. 5. Hearken, my beloved Brethren, hath not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom? v. 6. But ye have despised the Poor, &c.* From which Texts, 'tis plain, that no worldly Advantages, or Enjoyments whatsoever, can give a Man any Preference in Matters spiritual to the poorest or most despised Believer in all Christ's Church. And it would seem that holy *Barnabas*, with many other New-Testament Worthies, who sold their Possessions for charitable Uses, *Acts 2. 45. Acts 4. 36.* could not, by this Overture, be allowed the spiritual Privilege of electing a Pastor; as if, by their laudable Generosity, they had forfeited all Right to so valuable a Branch of Christian Liberty.

7thly, The foresaid Overture positively asserts, without any Proof, the Elders to be the Peoples Representatives in the material and important Affair of calling and electing a Minister or Pastor to feed their precious Souls, contrary to *Acts 6. 2.-----4.* where the Holy Ghost plainly tells us, *That the Multitude of Believers (not the Eldership, or Heritors, nor any other Patron whatsoever) chused seven Men, and set them be-*
fore.

fore the Apostles, for Ordination, &c. And for any in this Case to object Anarchy and Confusion, is, no Doubt, on the Matter, a very daring Reflection on infinite Wisdom; yea, we are perswaded it will puzzle the Overture to find a Precept, Example, or Promise in all Divine Revelation, for transferring on Heritors, or yet on Elders, in the Capacity of Representatives, the foresaid Right of Nomination and Election, exclusive of all, or any of the Lord's People.

8thly, After that the foresaid Overture hath very freely cut and carv'd in the important Matter of the Peoples spiritual Rights, and disposed of them so, as that none, but the rightful Proprietors, may want a Share; it is pleased very kindly, in a Way of Compensation, to allow us the Liberty of tabling our Reasons of disapproving of any particular Choice or Call given by the said Heritors and Elders before the Presbytery, who are to judge of the Validity of the said Reasons, and to determine as they shall see Cause: Which Reasons, 'tis easy to foresee, must not at all be founded on our Choice of another Man, whose Gifts we may, perhaps, judge more suitable and edifying to us; but on something that relates to the Presentee's Life and Doctrine; which in Effect is no more than a Liberty to libel their Presentee before the Presbytery, in the Case of alledged Error or Immorality; which any One within, or yet without, this Church, may claim as a Privilege, as well as any Member of that particular Congregation to which the Person is presented: And, in that Case, the Parish is on no better Footing by this Act or Overture than any Person whatsoever not concerned in the Settlement. And for this Practice of obliging People, who cannot approve of such and such a Nomination, to give their Reasons of Dissent or Disapprobation, it is, we humbly conceive, without all Scripture-precept or Precedent: For, no Question, there are many Reasons, yea, even such as come not within the Verge of Error or Scandal, that People may perhaps have against some particular Call; which, tho' otherwise solid and sustainable, they are not obliged to mention.

9thly, 'Tis very evident by this Overture, as it stands, that there is to be no Moderation of a Call to any Parish, until the Power or Right, commonly called the *Jus devolutum*, take Place; or unless the Patron shall be pleased to allow of, and concur with, the said Moderation; which, if it is not a plain Declaration of this Church's homologating the Patronage-act, and acknowledging and allowing of Patronage in the fullest Extent (as we are perswaded it is) yet no doubt it is too much, and very surprizing, to come from an Assembly of the Church of Scotland.

10thly, As if our foresaid Rights were not sufficiently buried by Patronage alone, this Overture is pleased, very untenderly and unnaturally, to lay the weighty Cravestone of an Ecclesiastick Act upon their Heads; And, as if afraid of their Resurrection, hath set the strong Watch

Watch of a strict Prohibition, or Recommendation, (as may be seen in the said Overture) namely, That all Ministers, Preachers and Members of this Church are to take Care that they do not encourage, or go into, any Method (strange! not excepting the Method of God's Appointment!) for planting of vacant Churches contrary to, or inconsistent with, this Rule. Whereby, it is plain, that tho' a popular Call, which is the only Gospel-call, were offered to any in this Church, it could not be embraced, without contraveining this Act or Overture.

11thly, The whole of this Overture (particularly the unscriptural Uniformity of planting of Churches, so much pressed by it) seems, as we conceive, directly, if not violently, to force a Rent and Division in this Church; especially if we consider the 20th Article of our old Confession of Faith, to which we in these Lands are solemnly sworn and engaged, namely, That if Men, under the Name of a Council, pretend to forge new Articles of our Faith, to make Constitutions repugning to the Word of God; then utterly we must refuse the same, as the Doctrine of Devils, which draweth our Souls from the Voice of our only God, to follow the Doctrines and Constitutions of Men.

4thly, We hope it will offend none, that we crave Leave further to add, as Matter of deep Humiliation and Mourning, a few of the most material and weighty Grievances, under which these Lands and Nations are now groaning; and such as may be justly reckoned the Source and Cause of our present Miseries, and of what further we may expect in a larger Measure, if sovereign Mercy prevent not; viz.

1. The Breaking and Burning our National Covenants and Solemn League, which were, by a treasonable and Heaven-daring Act, in the late Times of Persecution, shamefully rescinded; tho', mean while, we are perswaded they cannot by any Human Law, or created Power, be either evacuated or altered: And this justly may be called our *Baal-Peor* Sin, never yet faithfully charged home upon the Generation as a National Guilt, nor mourned for and repented of.

2. The Homologating, in the late Times of Tyranny and Persecution, the blasphemous Oath or Act of Supremacy arrogated by *Char. II.* whereby the blessed Redeemer, the alone King and Head of his Church, was in a most criminal Manner dethron'd, and his Royal Crown, in a most daring Way, and to the utmost of their Power, pull'd from off his glorious Head: And the Indulgences, as flowing from the said usurped Supremacy; together with the Duke of *York's* Toleration, addressed for, and accepted by not a few, whereby the Dispensation of Gospel-Ordinances was then laid under so many Restrictions as could not possibly consist with the full, free and faithful Discharge and Exercise thereof, never yet fully confess'd nor repented of.

3. The Tyranny, Persecution and Bloodshed exercised in the said late

unhappy Reigns, against all such as conscientiously adhered to their sacred Engagements.

4. The Constitution and Settlement of this Church, at the late Revolution, founded, in our *Claim of Right*, on so loose and precarious a Foundation as the Inclinations of the People the then Assembly not having so much Courage as to mention Prelacy its being disagreeable to the Word of God, far less to assert, in some Act for that End, the Divine Right of Presbytery (whatever the Act of Parliament 1690 did) nor yet the standing Obligation of our national and solemn Oaths, making a Retrogression to the Act of Parliament 1592, according to which the Revolution-Establishment was squared, and thereby disregarding the many valuable Pieces of Reformation attained unto betwixt 1638 and 1649.

5. Again, the Conniving at the almost boundless Toleration, under which all Heresies and Sectaries are sheltered, excepting only *Antitrinitarians* and Popish Recusants, and thereby pulling down the antient Hedge of Discipline appointed by our Lord as a sure and glorious Fence to his Vineyard.

6. This Church's neglecting in any of her Assemblies, at or since the Revolution, formally to declare and judicially to assert the glorious Redeemer's supreme Headship in and over his Church, in Contradistinction to and exclusive of all other Heads whatsoever (excepting what is lamely and in a few Words dropt, as would seem in the By, by the 15th Assembly after the Revolution, in their Introduction or Preface to the Form of Process) especially when, in the foresaid late Times of Persecution, the blessed Redeemer was so openly and avowedly robbed of this his Royal Prerogative, one of the shining Pearls of his Mediatory Crown. This being a cardinal Grievance, and a Point both material and weighty, and what so nearly concerns the Mediator's Glory, given as the Word of his Patience to this Church, since our first Reformation, makes the Omision more faulty and criminal.

7. The Power of appointing National Fasts and Thanksgiving Days, wherewith Christ hath invested his Church, and for which she must be accountable, seemeth to us, and many of the Lord's People in these Lands, to be practically and voluntarily, without any Compulsion thereto, in a great Measure surrendered and given up to the Civil Powers.

8. The tame Submission unto several Oaths, not duly limited according to Scripture, and most frequently and vainly repeated (particularly the Oath of Abjuration) contrary to, and inconsistent with, our National Covenants and Solemn League, and sound Presbyterian Principles (as this Church once freely owned and acknowledged in one of her supreme Judicatories, that Year immediately before the concluding of the Union) and originally and designedly calculate for the Support of the *English* Hierarchy, and required for that End to be taken by all Persons in publick Trust, Civil or Ecclesiastick, with many others also, as the Narrative

tive of the Act, enjoining the taking of the said Oath, more fully bears; the Sinfulness whereof has been laid open in many Prints that we conceive cannot be answered: And this we represent with due Respect to some learned and religious Persons, both Ministers and People who have been ensnared therewith.

9. The late Acts of Assembly 1720 and 1722, condemning a profitable Book, called the *Marrow of Modern Divinity* (recommended by some great Lights of the *Westminster* Assembly, as a very useful and edifying Treatise) give, in our Opinion, a Random Blow to a Bundle of very precious Truths contained therein, to the great Grief and Offence of many of the Lord's Children, who do justly reckon it a Blot or Stain fixed on this Church with her own Hands, which no doubt they heartily wish were effectually removed, and wip'd away, by repealing or rescinding the foresaid offensive Acts.

10. The little Care and Concern the Assembly or Commission have had to testify against, and warn People of, the Sinfulness and Danger of the *English* Service and other Superstitions; especially since they began to obtain and prevail so much amongst us.

11. The Assembly's passing Professor *Simson* only with a Sentence of Suspension, after they had found relevant and proven against him several very gross Articles of a Libel, consisting of, and containing, such Expressions, as were not only derogatory and repugnant to, but everfive of, that prime fundamental Truth, the supreme Godhead of the glorious and blessed Redeemer the Lord Jesus Christ; which Sentence, we humbly conceive, was far from being adequate to so horrible a Crime: As also, their neglecting or forbearing to judge and condemn many other gross and fundamental Errors found proven against the said Professor, by a Committee of their own Number appointed for that End; and withal, the Assembly's neglecting judicially to assert, in some assertory Act, the Supreme Godhead, Independency, Necessary and Self-existence of our blessed Redeemer the Lord Jesus Christ; when these fundamental Truths had been impugn'd, and the contrary Errors taught by the said Professor, even when the same was earnestly crav'd, both by several Members, and a whole Reverend Synod, in their Representation given in for that End.

12. The too much Indulgence given, and little or no Notice taken, by our Judicatories of several very lax and dangerous Books and Pamphlets, lately published by some Ministers, Probationers, and others in this Church, is, no doubt, of very dangerous Consequence; particularly two Pamphlets, viz. *The Origin of Moral Virtue*, and *The Apostles no Enthusiasts*; with many others of the like Stamp, stuffed with very dangerous and ensnaring Positions; exalting proud corrupt Nature to a very undue Height; allowing precious Christ and his glorious Grace (in the Work of Man's Salvation) very little, if any, Room at all

in their pernicious Scheme ; and thus robbing the Church of her Treasure and Glory. All which Evils are fully instructed in several Pamphlets lately emitted, as is supposed, by some very worthy Ministers in this Church.

13. To which might be subjoined, as Ground of Fasting and deepest Humiliation, a large Scroll of the vilest Immoralities, attended with the most hainous Aggravations much abounding in these Lands; such as these recorded in *Rom. 1. 21,--32. Gal. 5. 19,--21. 2 Tim. 3. 6. Rev. 22. 15.* as also Atheism, Idolatry, Blasphemy, Perjury, Sabbath-Breaking, Pride, Murder, Uncleaness of all Sorts; Theft, Oppression, Lying, Covetousness, Drunkenness, Injustice, Cheating, Fraud, Deceit, Prodigality, Riot, Envy, Malice, evil Speaking, Falshood, Ridiculing of Religion, Jestling on Scriptures, with many more gross Evils; such as, *Arianism, Popery, Deism, Arminianism, Quakerism, Prelacy, Erastianism, Jacobitism and Libertinism*, much upon the Growth in these Lands; as also, Formality, Hypocrisy, Lukewarmness, much abounding among the Bulk of Professors; and Security, Carnality, Earthly-mindedness, and Decay of Zeal, even among the Godly: As also, Legalism, Moral Harangues, representing the Gospel as a new Edition of the Law, clouding and obscuring the Glory and Freedom of rich Grace through Christ, the alone Spring of a Sinner's Justification and Salvation, with many such Evils, alas! too frequent from Prefs and Pulpit: The partial and superficial Exercise of Discipline; no faithful Representation of Grievances to the Civil Government, the culpable Silence, even of the more honest in the Ministry, are Evils much abounding in our Judicatories. To which may be added, as Evidences of impending Judgments, a Spirit of Division amongst all Sorts; the Lord's forsaking in a great Measure his own Ordinances, blinding and hardning so many under the Means of Grace; the Restraint of the Holy Spirit, and Suspension of his gracious Influences; the Departure of a Spirit of Prayer, and wrestling with the Lord; the Rejecting of Christ; the Abuse of the Gospel; the Profaning of both Seals of the New Covenant, by prostituting them too much to the Irreligious and Profane; with large Swarms of other Evils tedious to mention, which may make us fear and dread the Removal of the Lord's Candlestick, that a Bill of Divorce be put into our Hands, and the Inhabitants of these Lands left to relinquish the very Profession of Christianity, and to relapse into black Paganism.

And howsoever a Paper of this Nature may be constructed by some, as imprudent and unseasonable, yet, we are perswaded, it will be found otherwise if weighed in the Balance of the Sanctuary: And that both Ministers and private Christians will find most Peace in such a Conduct in a dying Hour; and that all such as honour God, he will honour; while others, who, *Issachar* like, crouch under the Burden, may fear that they shall

shall be both ensnared and ashamed. We have Reason to believe, that if we, the People, had rightly improv'd Gospel-privileges, more freely confessed and mourned over our private and publick Defections; that if this Church had stood in the Lord's Counsel, more resolutely maintained our Rights and Privileges, more publickly owned and settled on a Covenanted Foundation, more fully testified, and faithfully declared against the Tyranny, Cruelty, and Bloodshed of the late Times, more fully lamented our former and later Defections, more strenuously opposed all Erastian Encroachments and Usurpation; had, with spiritual Hardness and Courage in Face of any Danger, honestly witnessed against all these Evils above-named, with many others of the like Nature, we had not been in such melancholly Circumstances, in Reference to our spiritual and temporal Concerns, as we are at this Day.



*Unto the Reverend and Right Honourable, the Moderator
and remanent Members of the General Assembly of the
Church of Scotland, met at Edinburgh, May 4th, 1732.*

The Paper of human Testimonies referred to in
our larger Paper of Representation, and here-
with produced,

Humbly Sheweth,

THAT the Right of the Christian People to chuse their own Pastors hath been asserted and maintained by both ancient and modern Divines of greatest Note; which, tho' not to be regarded, where Scripture-testimony is either wanting, or opposite thereto; yet, when countenanced by Scripture-evidence, ought to have due Weight, and may bear us out against the Calumny of Factious Singularity in this Appearance. We do not pretend to be extensively acquainted with Writers, either ancient or modern, nor do we think it proper to insist in Quotations before so learned a Judiciary; yet, that it may not be thought we speak altogether without Book, we shall be satisfied any of the Venerable Assembly should try and consult these few of many that might be adduced. *Cyprian*, Bishop or Pastor of *Carthage*, in his 68 *Epistle*, wherein he asserts, The People have the Power either of chusing worthy Priests, or rejecting unworthy; and that this Privilege descends by Divine Authority; that a Priest should be chosen in Presence of the People, under the View of all, and that he should be approved as worthy and meet by common Judgment and Testimony, &c. This *Epistle* was written in Answer to some People of *Spain*, who had written, desiring to know how to carry in the Case of the

the Bishops of their Province, through the Instigation of the Bishop of Rome, should impose a Pastor upon them; and that, as the Determination, and in Name of an African Synod, which, no Doubt, was the Result of mature Deliberation, considering the Opposition of *Basilides*, who had a strong Party. We might have quoted the Councils of *Nice*, *Constantinople*, *Carthage*, *Chalcedon*, *Laodicea*, and many others; in some of which, the Want of popular Election was held to make a Minister's Ordination void. And tho' the Constitutions, called Apostolical, be not regarded as such; yet, whoever was the real Author, they are ancient, and signify the Sense of the Church then: And these expressly ordain, That Bishops be chosen by all the People. *Clemens*, who lived in the Days of the Apostles, and is reckoned the first Writer after them, (a) testifieth, That the Apostles themselves, appointed approved Persons to the Office of the Ministry, by, or with the Consent of the whole Church. And the same was the Opinion of *Ignatius* (b), and many other Fathers which might be adduced. The learned *Turretine* (c) says, That Antiquity judged, as it were, in one Voice, that all such Elections were void, as wanted the Concurrence and Consent of the People. Principal Rule (d) says, Nothing of Church-order is more clearly, and frequently, and unanimously in the Writings of the Ancients, and did longer continue untaken away, even in the degenerate Ages of the Church, than the People's Chusing of their Pastors: And thinks, that obtruding Pastors on People without their Choice and Consent, may be reckoned among the Novelties of Popery. That learned Gentleman *Sir Peter King* (e) says, When the Bishop of a Church was dead, all the People of that Church met together to chuse a new Bishop: And afterward, he says, Now the Manner of electing a Bishop, (viz. during the first three Centuries) I find to be thus, When a Parish or Bishoprick was vacant, through the Death of the Incumbent, all the Members of that Parish, both Clergy and Laity, they met together in the Church, commonly to chuse a fit Person for his Successor, &c. And gives several Instances of such Elections (f). Doctor *Blondel* (g), that learned Antiquary, undertakes, in a very long Discourse, to make it out, that for 1200 Years the People then had free Liberty in the Choice of their own Pastors. But, passing this, we humbly offer,

2. That this Right of Peoples chusing their own Pastors, is the Sentiment of reformed Churches, and Protestant Divines since the Reformation; for which we refer to the Confession of the *Belgick Churches* (h), which is pertinently adduced and explained by the learned *Maresius* (i). This Confession was sign'd by the famous Synod of *Dort*, and by the 12th National Synod of *France* (k); and the Judgment of the once famous and flourishing Church of *France* may be more fully gathered from their Assembly (l), and from their Discipline (m). The famous Churches of Christ in *Helvetia*, or *Switzerland* (n), expressly maintain

(a) In his Epistle to the *Corinthians*. (b) *Ignatius*, *Tertullian*, *Origen*, *Ambrose*, *Chrysostom*, *Gregory the Great*. (c) *Instit. Theol.* Par. 3. p. 257. (d.) *Rational Defence*, p. 201. (e) In his Enquiry into the Constitution, &c. of the Church, during the first three Centuries after Christ, p. 22. & 43. (f) As of *Sabianus*, *Emerita Tabianus* to *Rome*, and, after his Death, of *Cornelius* to *Rome*, *Alexander* to *Jerusalem*, *Cyprian* to *Carthage*; which also *Cyprian* himself declares. (g) *Jus. Div. Min. Aug.* p. 147. (h) *Art.* 31. which is pertinently adduced, and explained by the learned *Maresius*. (i) Chief Professor of Divinity in the University of *Groningen*. (k) In the Year 1583; held at *Vitre*. (l) At *Rochelle*, 1571. (m) Chap. 1. Canon. 6. *Quick Synod*, p. 59. (n) In their first Confession composed at *Basil*, 1536, and in their second Confession in 1566,

tain the People's Right to chuse their own Pastors; which later Confession of *Helvetia* was received by the Church of *Scotland*, and approven in all Things, except the Observation of some Holy-days (o): And the same was received by other Churches of Christ (p). The Churches of Christ in *Saxony* were of this Judgment (q): As also the Churches of *Bohemia* (r). In this Church the Reformation was begun by *John Huss*, and *Jerom* of *Prague*; and their Confession is said to be taken out of Confessions of much older Date. And this was also the Confession of Protestants in the Marquisate of *Moravia*. We might quote, to the same Purpose, many particular Christian Writers, both more remote and in our neighbour Churches (s), who all concur to assert and maintain the People's Right to chuse their own Pastors. But further, it hath some Weight with us, and we represent,

3. That this hath been the Sentiment of the Church of *Scotland*, and her best Writers, a Church which very early received the Gospel, if not in the 1st, yet in the 2^d Century, and which was publickly profess'd in the Beginning of the 3^d. *Balleus* says, Before *Palladius*, the *Scots* had their own Ministers, who were chosen by the Suffrages of the People, after the Manner of the *Asian* Churches. Sir *James Dalrymple*, that learned Antiquary, when writing of *Edmer* the 15th Bishop of *St. Andrews*, who lived in the 12th Century, makes it appear, that the People concurred in his Election; and from thence infers the *Scottish* Form of Election: And adds, from an old Commentary of the *Culdees*, that there was no Ordination of a Bishop without the Concurrence of the Laicks of the Place. *Buchanan* (t), tells us, That when Sir *James Sandilands* was sent to the Queen Regent in 1558, in Name of all who stood for the Reformation, he requested, that the Election of Ministers, according to the ancient Custom of the Church, should be made by the People. But more particularly the Judgment of the Church of *Scotland* appears by her Books of Discipline

(o) *Cald. Hist.* p. 41. (p) *Geneva, Savoy, Poland and Hungary*, *Cald. Hist.* p. 42. (q) Confession drawn up at *Wittemberg*, 1551 (r) Confession approven by *Luther* and *Melancthon*, and the University of *Wittemberg*, 1532, and after that by all the free Barons of the Kingdom of *Bohemia*. (s) *Mather Magnalia Christi Americana*, p. 21. *Flavel's* Life toward the Close. Doctor *Owen* in his Answer to *Stillingsfleet*, p. 295, 346. Mr. *Joseph Boyle* a famous *Irish* Minister, in his Answer to the Bishop of *Derry*, p. 149, & 180. See also the modest Apology, occasioned by the Importunity of the Bishop of *Derry*, p. 82. & 91. The Professors of *Leyden*, particularly *Walleus*, *Voetius* Professor at *Utrecht*, *Amesius* Professor at *Frankur*, *Maresius* at *Groningen*, *Rysenius* Pastor at *Daventer*. The *Centuri* of *Magdeburg*. *Daneus*, a famous French Divine, employed by the Church of *France* to go to the Synod of *Dort*. *Anthony Sadeel*, a Person of eminent Learning and Piety. *Blandel Lapellus*. *Amyrvald*, *Ubricus*, *Zuinglius*, a primitive Reformer in *Helvetia*; *Bullinger* at *Zurich*; and that great Man *Peter Martyr*, sometime Pastor in *Helvetia*, *Musculus* Professor at *Berin*; that great Man of God, *Calvin*, in his Institutions, and his Confession of Faith; *Turretin*, above quoted; *Zanchy* Professor of *Keydellag*, *Junius* and *Tremellius* there, *Luther* in *Saxony* at *Wittemberg*, *Gerard* at *Geneva* in *Saxony*, and that famous *Brunswick* Divine, *Chamistin Brantius*, and many other foreign Divines; Doctor *Field*, the Bishop of *Landaff* and *Davenant*; all the *British* Divines at the Synod of *Dort*, who sign'd the *Belgick* Confession; Doctor *Pearson*, Bishop of *Chester* in his *Annal*. *Cypr. Cartwright*, *Marshall*, *Calamy*, *Young*, *Neucomen* anti-Spurflow, Mr. *Oliver Bowls* a Member of the Assembly of Divines, Mr. *Samuel Huddleston*, the judicious *Manton* on *Heb. 11. 8*. *Flavel*, *Hall*, *Whitaker*, and many others (t) *Hist. Lib.* 16. (u) First Book, 4th Head; and second Book of Discipline, Chap. 3. Par. 3, ---6. & Chap. 12. Par. 11, 12, 13, 14.

pline (u.) This also appears from Acts of Assembly (*) enacting, That the Election of Ministers should be in the publick Church by the People (y); and that the Presentation of Ministers should be in the People; nay, it was ordained by that Assembly, that Inhibition should be made to all and sundry Persons then serving in the Ministry, who had not entred into their Charges by the Votes and Suffrages of the People; and (z) it was enacted, That no Person be intruded into any Office of the Kirk contrary to the Will of the Congregation to which they are appointed. The great Mr. Henderson (a) says, That no Man is obtruded here upon their People against their open or tacite Consent or Approbation. The Assembly 1649, tho' they give the Nomination to the Session or Eldership, yet the Presbytery is discharged to proceed to Ordination, unless the major Part of the People acquiesce and consent; which on the Matter is a Negative on the Eldership, and affirms the People's Right of Consent. The Sense of the Church of Scotland in this Matter is clearly set forth by the renowned Mr. George Gillespie (b): And even in the Time of the lamentable Differences betwixt the publick Resolutioners and Protesters, both Parties assert this Right of the People (c). But, to come nearer our own Times, there was even some Testimony given by this Church, in their Representation to the Parliament of Britain against Patronages, before the Bill past into an Act; tho' we could have wished that Testimony had been more full, and that it had been duly adhered to afterwards. There have been some Appearances of this Kind, which we acknowledge are so far to be considered, as expressive of the Sense of this Church in this Matter; as in the Synod of Fife, discharging the Presbytery of Kirkaldie to plant the Parish of Ballingrie without the Consent of the greater and better Part of that Congregation; which Sentence was approved by the Commission, and that Commission by the Assembly. The Sentiment of this Church may likewise be gathered from the Procedure of the Assembly in 1725 and 1726, in the Affair of a Call to Aberdeen; the Commission having ordered a Settlement, while the Majority were on the opposite Side, were expressly disapproved by the following Assembly on that Account. But, besides these Deeds of this Church, many eminent Writers of this Church have expressed the same Judgment (d).

4. We represent, that, as this hath been the Sentiment of the Church of Scotland, so also of the State. The Council of Scotland subscribed the first Book of Discipline, as conform to God's Word in all Points; and in that Book, the People's Right to chuse their own Pastors, is asserted, 1st Book of Discipline, Chap. 4.

Par.

(*) First General Assembly of the Reformed Church of Scotland, at Edinburgh, December 20th, 1560. (y) Fourth General Assembly, December 25, 1562. (z) In General Assembly 1638, held at Glasgow. (a) In his Treatise of the Government and Order of the Church of Scotland. (b) *Eccle. Pastor*, p. 27, 28. (c) Review of the Book, *Protesters no Subverters*, p. 15, 24, 26, 32. Testimony to the Doctrine, &c. of the Church of Scotland, subscribed by Rutherford, Guthrie, and others, Fifteen Ministers in the Province of Fife and Perth, p. 250. See also the Overtures concerning Discipline, &c. Chap. 3. § 3. Of vacant Congregation and Planting thereof. (d) Knox who had a great Hand in the first Book of Discipline, Mr. John Winram, Mr. John Spotswood, Mr. John Wilock, Mr. John Rozu, and Mr. John Douglas. The renowned Calderwood, *Alt. Damas*, p. 592. Rutherford's due Right of Presbytery, p. 201. Mr. Durham on Rev. Fol. Edit. printed 1658, p. 55, 58, 68, 105, 203. Mr. George Gillespie, *English Pop. Ceremon.* p. 280. Mr. Wood against Lockier, p. 244. Mr. Park, p. 98. Principal Rule, *Rect. Def.* p. 196, 197. Principal Forrester, *Append.* p. 262. Jameson, *Cypr. Ijot.* Chap. 6. Professor Halyburton's Sermon on Acts 10. 29. p. 3. and many others.

Par. 1. " No Man should enter the Ministry without a lawful Vocation ; the
 " lawful Vocation standeth in the Election of the People, Examination of the
 " Ministry, and Admission of them both. "

2d Book of Discipline, Chap. 12. Par. 10, 11. " The Liberty of the Electi-
 " on of Persons called to the Ecclesiastical Functions, and observed without
 " Interruption, so long as the Kirk was not corrupted by *Antichrist*, we desire
 " to be restored and retained within this Realm : So that none be intruded
 " upon any Congregation, either by the Prince, or any inferior Person, with-
 " out lawful Election, and the Assent of the People over whom the Person
 " is placed ; as the Practice of the Apostolical and Primitive Kirk, and good
 " Order crave. "

" And because this Order, which God's Word craves, cannot stand with Pa-
 " tronages and Presentations to Benefices, used in the Pope's Kirk, we desire all
 " them that truly fear God, earnestly to consider, that forasmuch as the Names
 " of Patronages and Benefices, together with the Effect thereof, have flowed
 " from the Pope and Corruption of the Canon Law only, in so far as thereby
 " any Person was intruded or placed over Kirks, having *curam animarum* (the
 " Charge of Souls ;) And forasmuch as that Manner of Proceeding hath no
 " Ground in the Word of God, but is contrary to the same, and to the said
 " Liberty of Election, they ought not now to have Place in this Light of Re-
 " formation : And therefore, whosoever will embrace God's Word, and desire
 " the Kingdom of his Son Christ Jesus to be advanced, they will also embrace
 " and receive that Policy and Order, which the Word of God, and upright
 " Estate of his Kirk, crave ; otherwise it is in vain that they have professed the
 " same. "

The States of Parliament, *March 9th 1649*, in that Act abolishing Patronages,
 as they rescind all Acts in Favours of them ; so they do it in these express Terms,
 " The States of Parliament being sensible of the great Obligation that lies upon
 " them by the National Covenant, and Solemn League and Covenant, and by
 " many Deliverances and Mercies from God, and by the solemn Engagement
 " unto Duties, to preserve the Doctrine, maintain and vindicate the Liberties of
 " the Kirk of *Scotland*, and to advance the Work of Reformation therein, to
 " the utmost of their Power : And considering, that Patronages and Presentati-
 " ons of Kirks, is an Evil and Bondage under which the Lord's People and
 " Ministers of this Land have long groined, and that it hath no Warrant in God's
 " Word, but is founded only on the common Law, and is a Custom Popish,
 " and brought into the Kirk in Time of Ignorance and Superstition ; and that
 " the same is contrary to the second Book of Discipline, in which, upon solid
 " and good Ground, it is reckoned among Abuses that are desired to be refor-
 " med, and unto several Acts of General Assemblies ; and that it is prejudicial
 " to the Liberty of the People, and Planting of Kirks, and unto the free Calling
 " and Entry of Ministers unto their Charge : And the said Estates being willing
 " and desirous to promote and advance the Reformation foresaid, that every
 " Thing in the House of God may be ordered according to his Word and Com-
 " mandment ; Do therefore, from the Sense of the former Obligations, and upon
 " the former Grounds and Reasons, discharge for ever hereafter all Patronages
 " and Presentations of Kirks, whether belonging to the King or to any Laick
 " Patron, Presbyteries, or others, within this Kingdom, as being unlawful and
 " unwar-

"unwarrantable by God's Word, and contrary to the Doctrine and Liberty
 "of this Kirk: And do repeal, rescind, make void, and annul, all Gifts and
 "Rights granted thereanent, and all former Acts made in Parliament, or in any
 "inferior Judicature, in Favours of any Patron or Patrons whatsoever, so far as
 "the same doth, or may, relate unto the Presentation of Kirks." And a great
 deal more of this Strain as that Act more fully bears.

From all which Considerations, viz. the Testimony of ancient and modern
 Churches, and particular Christian Writers abroad and at home, we humbly con-
 ceive the Christian People have good Ground to assert and maintain their fore-
 said Rights and to stand up for the Liberties wherewith Christ hath made
 them free, against all Encroachments thereupon.

The Commission.

WE Subscribers hereunto do authorize and commissionate *Alexander Livingstone* Tenant in *Samuelstown*, *Alexander Wight* Tenant in *Couglan*, *David Watson* Tenant in *Chesterhill*, *Andrew Steil* in *East-Saltoun*, *Richard Lindsay* Merchant in *Musselburgh*, *William Hog* Portioner in *Fisherrow*, *Thomas Forrest* and *James Hamilton* Merchants in *Dalkoith*, *John Young* Feuar in *Westertillyochy*, *Andrew Horn* Wright in *Balada*, *Thomas Beveridge* Merchant in *Braughty*, *James Baxter* Tenant in *Esperstoun*, *James Mark Couper* in *Ancrum*, *Thomas Noble* Taylor in *Howburn*, *George Ronaldson* Tenant in *Caberstoun*, *John Hunter*, *Archibald Keith* and *Thomas Robertson* Indwellers in *Edinburgh*; *William Braidwood*, *John Cleland*, *James Wood*, *Thomas Davidson* and *John Bryson* Burgesses in *Edinburgh*; *Robert Hill* Brewar in *Portsburgh*, *John Flockhart* Wright in *Potterrow*, *Andrew Maul* Taylor in *Bathgate*, *Robert Beatson* Baxter in *Canongate*, *Mungo Thomson* Indweller in *Fedburgh*, *William Hunter* Tenant in *Megelsots*, and *Walter Weir* Indweller in *Dunse*, *John Greig* Sadler in *Glasgow*, *John Stevenson* and *James Hodge* Merchants in *Peebles*, *Robert Horn* of *Craigstoun*, *William Rammage* Tenant in *Hallarim*, or any one of them, to present to the General Assembly of the Church of Scotland, or Committees thereof, against the fifth or sixth Days of *May* One thousand seven hundred and thirty two Years, our Paper intituled, A Representation and Petition of a considerable Number of Christian People, &c. as also, A larger Representation and Confirmation of what is only briefly hinted in the foresaid Paper hereto referred, &c. (together with a Paper of Human Testimonies confirming Popular Election) for Remedy of Grievances, and negotiate the same. Witness our Hands at *Edinburgh*, this 4th Day of *May* 1732 Years.

James, White
William Rate,
David Lesly,
Alexander Lyell,
William Melvil,
John Robertson,
Alexander Wilson,

William Moffat,
David Duncan,
David Owen,
Robert Stewart,
William Samuel,
William Brown,
Thomas Govan,

Michael Cochran,
James Hay,
John Reid,
John Thomson,
John Reid,
Andrew Thomson,
William Taylor,

Wit-

William Martine,
George Ramsay,
William Launie,
Robert Hunter,
David Wright,
Alexander Wright,
James Wotherspoon,
Patrick Dewar,

John Gray,
Robert Anderson,
William Smith,
Walter Fisher,
James Aikenhead,
William Robertson,
William Henderson,
James Dickson,

John Ramsay,
John Briggs,
John Wood,
John Howden,
George Baillie,
John Bryce,
Richard Dick,
George Maybat.

An exact Copy of the Supplication and Complaint, &c.

Unto the Reverend and Right Honourable, The Moderator, and remanent Members of the General Assembly of the Church of Scotland, sitting at Edinburgh this 15th of May 1732.

The Humble Supplication and Complaint of us
Undersubscribers, Commissioners appointed to
negotiate the Representation and Petition of a
considerable Number of Christian People in
the Bounds of several Synods within this Church,

Humbly Sheweth;

THAT whereas the said Representation and Petition were duly and regularly presented and given in to the Reverend Committee of Bills, and we having waited on all the Diets of the said Committee, earnestly craved to have the said Representation and Petition transmitted to this Venerable Assembly; but, they having refused our said Desire, we thereby think ourselves and Constituents very much lesed, especially since it is the Privilege of all Persons that are not under arbitrary Government, to be heard before the proper Judicatories in any Matter that affects their Interest and Privilege: Therefore we humbly crave, That this Venerable Assembly would read and consider the foresaid Papers, and take what Methods you, in your great Wisdom, shall judge most conducive for redressing the said Grievances mentioned in the foresaid Papers. Subscribed at *Edinburgh*, May 15th 1732 Years, by

John Cleland,
John Hunter,
William Braidwood,
Thomas Robertson,

John Bryson,
Archibald Keith,
Walter Weir,
James Wood,

Andrew Steil,
Robert Horn.

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ACOPY of our PROTEST.

WE Underscribers, Commissioners for negotiating the Representation and Petition of a considerable Number of Christian People in several Synods within this Church, do hereby, for our own Exoneration to our Constituents, protest, That we have taken all the ordinary regular Methods to obtain Redress of the Grievances mentioned in the foresaid Papers, but have been refused the common Justice of a fair Hearing in open Assembly; and, whatever bad Effects may follow upon this Treatment to us and our Constituents, and all who adhere to this our Testimony, we shall not bear the Blame.

We crave this our Protestation may be recorded in the Books of the Venerable Assembly, that Posterity may know we have done, in our Capacities and Stations, what we could to exoner our Consciences, and free ourselves of the bad Consequences that may ensue; and hereupon we take Instruments in the Hands of the Clerk of the General Assembly, and crave Extracts thereof. Subscribed at Edinburgh, this 16 Day of May 1732 Years, by

John Cleland,
John Hunter,
William Braidwood,
Thomas Robertson,

John Bryson,
Archibald Keith,
Walter Weir,
James Wood,

Andrew Steil;
Robert Horn.

A Copy of an Instrument.

At Edinburgh the nineteenth Day of May, One thousand seven hundred and thirty two Years, and of his Majesty's Reign the fifth Year.

THE which Day, in Presence of me Notar-publick, and Witnesses subscribing, compeared *John Cleland* Merchant in *Edinburgh*, as one of the Commissioners to negotiate a Petition and Representation, &c. of a considerable Number of Christian People within the Bounds of several Synods, to the Venerable Assembly of the Church of *Scotland*, and past with me to the personal Presence of *Mr. Nicol Spence* Clerk-depute to the foresaid Assembly, and there narrated to him, That so far as there was a Supplication and Complaint given in to the said Assembly by the said Commissioners; and, upon Refusal of reading of the same, there were Instruments taken in the Hands of the foresaid *Mr. Spence* their Clerk, and craved an Extract of the foresaid Supplication and Protestation, for the Exoneration of himself and the other Commissioners and Constituents, that they had done their utmost in a regular Way to obtain Redress of their Grievances contained in their foresaid Papers; and the said *Mr. Spence* acknowledging there were such a Supplication and Protestation given in, and offered to give them back, and the Half Guinea with them; but, the Assembly not allowing him to put them into the Records, he could give no Extracts: Therefore the said *John Cleland*, as one of the Commissioners foresaid, did again desire and require up from the said *Nicol Spence* an Extract of the said Writs above-mentioned, or an Instrument under his Hand, in Manner, and to the Effect above-written; and, in respect the said *Nicol Spence* still refused to do the same, the said *John Cleland*, as one of the Commissioners foresaid, and in Name of all the other Commissioners, and their Constituents and Adherents, in order that they may be

fully

fully exonerated, and that the Blame of any bad Effect that may follow upon the Refusal of the above Desire may not be laid on them: And thereupon the said John Cleland, as Commissioner foresaid, asked and took Instruments in my Hands, Date, Place and King's Reign above-mentioned, in Presence of Robert Cleland and Robert Lithgow, Merchants in Edinburgh, Witnesses to the haill Premises.

Ita esse ut premittitur, Ego Gulielmus Monteith Notarius publicus ad premissa requisitum testem, his meo signo & subscriptione manualibus assero & attestor.

Robert Lithgow, } Witness,
Robert Cleland, }

William Monteith N. P.

POSTSCRIPT.

WE, for the further easing of our own Consciences, convincing of the Generation and exonerating ourselves to Posterity, thought it needful to have added to our following Testimony, a more full Enumeration of Greivances; but, because these are pretty fully represented in several Prints already, and for preventing the swelling of our Paper to too large a Bulk, we chuse rather than passing them altogether to hint at a few, as follows,

1. After these Lands had solemnly entred into Covenant with the Lord, how unreasonably did they, Anno 1651, refile from the same; when the publick Resolutions, to the Number of 600 Ministers, agreed, and consented to take into Places of Power, and publick Trust in Church, State and Army, such as were known Enemies to the Covenants, and Work of Reformation? And from this first Step of Defection, as from a corrupt Fountain, did spring a Train of the most melancholly Consequences; for the foresaid Number of Ministers, excepting 40, did, Anno 1662, contrary to their Oath, embrace abjured Prelacy, overturning the whole Work of Reformation, so well laid and erected by our reforming Fathers, and persecuted, for long 28 Years, all such as conscientiously adhered thereto.

2. The deceitful and destructive Bonds and Oaths obtruded in the late Times of Persecution on the Consciences of many Thousands; such as, the Oaths of Allegiance, Supremacy, Abjuration, the Bond of Peace and Regularity, with the abominable Test, directly and formally abjuring the Lord's covenanted Work in these Lands.

3. The Receiving into this Church's Bosom, at the Revolution, not a few Ministers and Elders, who had been guilty of, and chargeable with, the foresaid Abominations, without their making any due Acknowledgment of, or professing in a judicial Way any Repentance for, the said criminal Evils.

4. This Church's not approving, judicially, the former Witnessings and Sufferings of the Lord's People for Christ's Interest, but rather looking on these zealous Contendings with too much Disregard.

5. The receiving of Prelatick Curates at the Revolution into Ministerial Communion, without the least Shadow of Repentance; and thereby hardning Offenders, and robbing the Lord of his Glory, which should have been given him by a due Confession.

6. The Assembly's declaring, Anno 1690, That they would not depose any Episcopal Incumbents, simply for their Judgment anent the Government of the Church, tho' directly contrair our Covenants, by which they were bound to extirpate Prelacy.

7. Not dealing with the Estates, at or since the Revolution, to renew our sacred Covenants.

8. Nor requiring the Persons invested with Regal Authority, to come under the solemn Ty of the said Covenants, according to Act of Parliament, *February 7. 1649.*

9. The Fronting of Appeals, Petitions, or Addresses to the Parliament with such antisciptural Titles, as, *To the Lords Spiritual*; altho' that, even by their Union-Establishment, Subjects here were to be exeem'd from every Thing inconsistent with their known Principles, a Privilege allowed to the very Quakers.

10. This Church's not making such a full Enumeration of National Sins, in the Causes of National Fasts, as was needful, and pled for by many Members of Judicatories.

11. This Church's submitting, at and since the Revolution, unto an Oath of Allegiance, exclusive of all other Oaths whatsoever, and consequently of our Covenants.

12. The sinful Associations and Confederacies with Idolaters, Hereticks, known Enemies of Truth and Godliness, which have been made and entred into by these Lands, contrary to Scripture, and sound Divines on that Head.

13. The sinful Practice of admitting of Elders, who are either ignorant or scandalous; such as, Drunkards, Swearers, Mockers at serious Godliness, Neglecters of Family-worship, and old Testers.

14. This Church's Processing and Censuring of many faithful and honest Ministers and others, while the Erroneous, and Enemies to the Lord's covenanted Work, have been indulged and advanced.

15. The stumbling Practice of strengthening the Hands of the Wicked, most frequent, while the Poor and Weak of the Flock are pushed with the Shoulder.

16. The Ordaining and Settling in Parishes young Men of loose Principles, and of vain, light and frothy Conversations; while many sound, serious, godly, and of great Abilities, are discouraged, reproached, and industriously kept out.

17. The idolatrous Custom and Practice of Swearing by kissing of the Gospels, too much now in Use amongst us; the Sinfulness whereof is clearly and unanswerably evinced in a Book called, *The new Mode of Swearing.*

18. The Profaning of, and taking the great and holy Name of God in vain, by a sinful, unnecessary and frequent Repetition of the self-same Oaths; as if they were either binding on the Swearer but for a short Date, or did not bind him in whatsoever Capacity.

19. The scandalous Practice of Swearing and Mocking in Time of publick Worship, at serious and godly Ministers, and of coming to the Church designedly for these profane Ends.

20. The sinful and offensive Practice of attending and waiting almost whole Nights on profane Comedies and Balls, too much in Fashion, and that even among such as are Professors, and admitted to the Lord's Table.

21. The partial and superficial Exercise of Church-discipline; and the passing by, and conniving at, the grossly Immoral, as Drunkards, Swearers, Liars, Blaphemers, Sabbath-breakers, perjured Persons; the Censuring of few or none but Fornicators and Adulterers among the meaner Sort; allowing these that are rich to buy off Kirk-censures with Sums of Money.

22. The Conniving at Papists in the Exercise of their idolatrous Worship, and abominable Masses; and at *Arminians, Quakers, Socinians, Arians*, and the like.

like erroneous and blasphemous Persons, in their Venting of damnable Doctrines,

23. The Profaning the holy Ordinance of the Lord's Supper, by prostituting it to Persons evidently unworthy, and thereby involving Thousands in the Judgment-procuring Sin of unworthy Communicating, and crucifying the Lord afresh.

24. The Allowing of such as have taken the Sacramental Test, to communicate in this Church, without any Acknowledgment of their Offence.

25. The Remitthess and Negligence of many Ministers in their Ministerial Work, seldom visiting or catechising their Parishes; not walking with exemplary and convincing Conversations, as He-goats before their Flocks, feeding them with the Froth of Words, and dead, dry, moral Harangues; seldom or little insisting on Man's original and natural Corruption, the Necessity of Regeneration or Conversion, the Nature of Faith, and of the Covenant of Grace, or of free Justification through the Redemption that is in Jesus Christ.

26. The Presbytery of *Edinburgh* their making an Act 1720, restricting all in their Bounds to two Sermons on the Fast-day before the Sacrament; one on the Preparation-day, and to one upon the Thanksgiving-day; as also to a certain Month in the Year, discharging all Sermons in Church-Yards at the Celebration of the Lord's Supper.

27. The late Act of the General Assembly of the Church of *Scotland*, concerning the Method of planting vacant Churches, the Tenor whereof follows;

At Edinburgh the Fifteenth Day of May, One thousand seven hundred and thirty two.

“ **T**HE General Assembly taking to their serious Consideration how necessary it is, That (until it shall please God in his Providence to relieve
 “ this Church from the Grievances arising from the Act restoring Patronages)
 “ there should be an established Rule for the Planting of Vacant Parishes, when
 “ the Right of doing so falls into the Hands of Presbyteries, either *tanquam*
 “ *jure devoluto*, or by the Consent of such as have Interest: And that there may
 “ be an uniform Method followed by Presbyteries in this Matter, and so the unhappy
 “ Debates and Divisions, which have often fallen out upon such Occasions,
 “ may be prevented in Time coming; and also, that it may be evident, that this
 “ Church desires to have all the Parishes in it settled in such a Manner as may
 “ give reasonable Satisfaction to all concerned; Therefore ENACTS and ORDAINS,
 “ That all Presbyteries, when the Planting of any Parish shall fall into
 “ their Hands *tanquam jure devoluto*, take Care to have the same supplied by a
 “ well-qualified Gospel Minister, to labour among the People for their Spiritual
 “ Edification: And, in Order thereunto, when Application shall be made
 “ unto them by any two or more of the Heritors and Elders, jointly or separately,
 “ for the Moderation of a Call; the Presbytery shall appoint Intimation to be
 “ made from the Pulpit of the Vacant Parish, ten free Days before the Meeting
 “ for that Effect, that a Call is to be moderated; and shall appoint one or more
 “ of their Number, who, after Sermon, shall meet with the Heritors and Elders
 “ of the vacant Parish, in Presence of the Congregation, upon the Day fixed for
 “ the Moderation, to moderate in a Call to One to be Minister of the Parish, who
 “ is to be Elected and Called by the Heritors and Elders in a conjunct Meeting.
 “ That, after the finishing of the Election, the Person so elected to be Minister
 “ shall be proposed to the Congregation, to be either Approven or Disapproven
 “ of by them; That the Disapprovers shall offer their Reasons to the Presbytery
 “ of the Bounds, at whose Judgment, and by whose Determination, the Call-
 “ ling

" ling and Entry of the Minister shall be ordered and concluded according to
 " the Rules of this Church. That, in Case of Vacancies in Royal Burghs, the
 " Election or Call shall be by the Magistrates, Town-Council and Elders in a
 " joint Meeting, where there is no Landward Parish; and by the Magistrates
 " Town-Council, Heritors and Elders in a joint Meeting, where Part of the
 " Parish is in Landward. And the General Assembly declares, That all Heri-
 " tors, being *Protestants*, who shall be willing to subscribe the Call by themselves,
 " or their lawful Proxies, or who shall by a Writing under their Hand invite the
 " Person called to be Minister of the Parish, and to exercise the Duties of his
 " Ministerial Function, and promise to encourage him in it, shall be admitted to
 " vote in Calls or Election of Ministers to Vacant Parishes: And that no Vote,
 " either of Heritors or Elders, shall be sustained, except such as shall have
 " either signed the Call, or for whom there shall be produced a Writing in the
 " Manner and to the Purpose above-mentioned, in Presence of the Minister mo-
 " derating in the Call. And in Case of Difference amongst the Heritors and
 " Elders about the Person to be elected, the Minister moderating is appointed
 " to reduce what shall be alledged on both Sides into a Minute, containing the
 " true Matters of Fact impartially, and to lay the same before the Presbytery
 " for their Decision. And, in Case no Application shall be made to the Presby-
 " tery in Manner foresaid, by the Heritors or Elders, for moderating a Call
 " within six Months after the *jus devolutum* begins to take Place; the General
 " Assembly recommends it to Presbyteries to plant vacant Churches in such
 " Manner as shall contribute most to the Advancement of Religion, and to the
 " Peace and Comfort of Parishes.
 " And, that there may be no unnecessary Delays in Planting of Churches, the
 " Assembly further *ordains*, That in Case within the six Months next after the
 " Vacancy, such as have Interest shall show their Disposition to comply with this
 " Ecclesiastical Rule, by applying to the Presbytery to have the Parish planted in
 " the Way and Manner above-specified, the Presbytery shall proceed to the Set-
 " tlement thereof in the foresaid Way and Manner, without putting it off till
 " the said Six Months are expired. And the General Assembly recommends it to
 " all Ministers, Preachers and Members of this Church, to take Care that they do
 " nor encourage nor go into any Method for planting Vacant Churches, contrary
 " to, or inconsistent with, this Act."

*A few short Remarks (by a private Hand, and Subscriber
 of the Testimony) on the seasonable Warning, &c.*

S Ometime ago, there came to Hand a little scurrilous Pamphlet, of a Sheet
 and a half of Paper, with the specious Title of *A Seasonable Warning, &c.*
 wherein the Author, appearing in strange Shapes, comes forth with his Pen dip'd in
 Gall, almost Inch-deep; warning the World of a great many Evils, but especially
 of the Christian People's harmless and honest Representation, as the most for-
 midable and dangerous. His Hap, in the very Entry to his Task, is to stumble,
 I know not how, on a Book called, *The plain Reasons*; and, looking on it with
 a very fowre and morose Countenance, he's pleased, after the dropping of Two
 or Three sharp Reflections, to turn his Back, disdaining any further Conver-
 sation with it: Only, in a Suitableness to the Character he assumes, he thinks fit
 to warn us of the perilous Times we live in, when such Books (called by him
 Lucubrations and Productions) meet with so general and kind Reception, e-
 specially among the Vulgar.

In his 5th Page, He's pleas'd, as a learned Divine, to entertain us with such a Definition or Description of the Christian Religion, so very strange, as that hardly could *Aristotle*, *Plato* or *Seneca*, these renown'd Pagan Moralists, justly refuse it, as much different from their Religion of Nature: No more mentioning Jesus Christ, the free Grace of God in him, and the Holy Ghost's special Influences and gracious Operations, with the like essential and constituent Parts of Christianity, than if the Holy Bible had never visited our Earth; judging perhaps such Things as these, only as so many poor separable Accidents, without which his fine Christian may possibly make a tolerable Shift.

In p. 7. After he has turn'd Advocate, and pled passionately, or, if you please, compassionately, for his worthy Client, Patronage; and argu'd from several Topicks, with as much Heat and Sweat as One expecting a large Fee from the old Pope's Coffer, he comes, as Physician, with a sovereign Cure of rare Ingredients; apprehending, no doubt, his *Romish* Brat might possibly receive some dangerous Wound from the Christian People's Representation, telling us, The Confusions and Divisions charged on Patronage flow from something else, viz. unruly Zeal, private Interest, and the perverse Practising of many; and that as far as he can see (for who can help wilful Blindness?) there is no intrinsic Evil in Patronages. A rare Cure! and fine Specifick! and perhaps amongst the very best in *Bellarmino's* Shop.

In p. 8. His Malice at Popular Election, outrunning his Wit, storms so highly, that one would think the Man expressly anathematizeth that ancient and innocent Truth, in these Words. — "And I believe, the Rights of the Christian People will not go a whit the sooner to the Devil, because he and the Lack — may have deserted these Christian Rascals."

In p. 10. He advances, in a mighty Huff, against the Christian People's Right, and pelts it very hard, with Three or Four of his strongest Arguments, as weighty as Windlestraws; and makes several bold Thrusts, with a Weapon or Two of old *Bellarmino's* framing, but pitifully blunted by our Protestant Champions; and, being aware of this, he uses his utmost Skill in logical Axioms, for bringing his old rusty Tools to a right Edge; alledging, That to argue from the Less to the Greater, from the People's Power of chusing a Deacon, to that of chusing a Pastor, is no certain Way of concluding. But, with his Leave, the Axiom, as he words it, will not hold, especially in negative Propositions; nor yet always in those that are affirmative: For in Scripture we find nothing more frequently used than such a Way of Arguing, *Luke 11. 13. Mat. 6. 26, --- 30. Wherefore if God so clothe the Grass of the Field, --- Shall he not much more clothe you, O ye of little Faith?* And for all the Pains this Gentleman hath been at to sharpen his *Achilleian* Arguments, yet, with all the Force he's Master of, they cut not Skin-deep.

In p. 14. You'll find him metamorphos'd into a Libeller; and, for all his Skill, committing a mighty Blunder as to the Relevancy of his Libel: For, if his Eyes are not clouded with Prejudice, he may see the People, in their first Remark on the Overture, call it rash in making it an Interim Act before it went to the Presbyteries, and not a standing Act, as he most falsely represents it. And, to use his own Words against himself, if the *Warner* had bid Defiance to all kind of Modesty, he hath Reason enough to blush for such a palpable Calumny: And whatever he intends by the Use of that Expression, *Marrow-bones*, he bewrays, we fear, too little Acquaintance, either with the chocking Bones of Law-Terrors, or refreshing Marrow of Gospel-Grace.

In p. 15. You'll see him turning Merchant, and well content for a goodly Sum of Money, to sell his *Romish* Wares, viz. at 600 Merks, from each Parish; and talking in such a Strain, as if he were disposed to turn Factor for *Rome*, or Pedlar for vending his Holiness's Pardons and Indulgences.

In p. 16. He acts the learn'd Critick, telling us, That before all the Words ending in *ans*, as *Arians*, *Arminians*, there's not one Word in the People's Testimony that has *Antinomi*, before these three Letters: Well, I doubt not but the People will be satisfied with the *Warner*, that *Antinomians* be added, and himself with the foremost; seeing none are greater *Antinomians*, or Enemies, to the Law, than proud Legalists, who, by offering only the poor Payment of their nicknam'd Holiness, Piety, Charity and good Works, affront and dishonour the Law: And none greater Enemies to *Antinomanism*, and Honourers of the Law, than these who (renouncing their own Righteousness, and best Works) do present to a craving Law, the infinite Merits and glorious Satisfaction of the blessed Surety and Redeemer.

In p. 20. He licks his Brother *Simson* as clean as a Lamb, assuring us, for all that's said against him, he's fully satisfied as to his Orthodoxy; and is much offended at People's dabbling (as he words it) in such mysterious Matters. But, pray, Sir, when such Gentlemen as you would rob Christ of his glorious Divinity, and consequently the Church of a Saviour, may not his despised and oppressed Friends remonstrate against such matchless Treason, and crimson Wickedness, without being sneeringly reproached, as Dabblers in Mysteries? I would advise Mr. *Warner* against dabbling in such Blasphemies, and to tremble at the fatal End of the wretched Author of so damnable a Heresy.

In p. 21. He inveighs sharply against the *Marrow*, and all its Well-wishers, as very insufficient Judges of the Case, scarce allowing them a discretive Judgment in any Matters decided in Judicatories; and so would illy instill the old *Romish* Principle of believing, right or wrong, as the Church believes, into his submissive Disciples.

In the End of p. 21. You'll find him so extravagantly charitable, and so zealous for Toleration, that all without Exception, only pretending Conscience, are welcome to its Shadow; so that *Arians*, and all the blackest Sett of Hereticks on Earth, yea, such as burn'd their own Children to *Moloch*, cannot, according to him, be refused Shelter and peaceable Residence in Christ's Church, without the Charge of Persecution, and of laying an Embargo on their Consciences.

In p. 22. He makes a mighty Bustle about I know not well what, the Liberty of the Press; as if the People, when complaining of several erroneous and dangerous Pamphlets, (such as his) were for laying an Embargo on the Press; a Dream of his own, and what never entered their Thoughts: And yet, like One transported with Fury, he vomits forth, in the Compass of 20 Lines, such a Flood of vile Reproaches and lothsome Epithets against the Christian People, and their Zeal, as were sufficient to stain a Volume of 1000 Pages; and bewrays so much *Jesuitical* Trick and Cunning, as if he had served an Apprentice seven Years beyond the *Alps*.

In p. 23. He advances, like another *Rabshakeb*, with his Mouth full of Raillery against the whole Army of our Holy Reformers; and pouring out his vile Reproaches on our sacred Covenants, and worthy Covenanters; telling us, That their Swearing to extirpate Prelacy, (and perhaps Popery too) he could never be reconciled to, as being too near a-kin to that persecuting Spirit of the Church of *Rome*, and warranted nowhere in Scripture. A Zealous and Worthy Warning! Hardly could a Candidate for a Bishop's Mitre, or a Cardinal's Cap, shew more Teeth against Reformation and Scripture Principles.

In p. Last. He denies, in very plain Words, the divine Right of any Church-Government whatsoever; and for this only unanswerable Reason, He could never be brought to believe or see it. All I shall say, He must be very blind that will not see it, and as hardened that cannot believe it; and the worst I wish him is, Soon may he be cur'd of his Blindness and Unbelief both, and then he'll become a Warner or Watchman, not for *Babel's*, but *Zion's* Walls.

Reader, I waved a direct Answer, judging our *Warner* unworthy of it, and the Reading of his Pamphlet an Answer to itself; And that the People's Testimony is a little wronged, I hope, by his Bawling, as the Moon by some poor Animal's Barking.



